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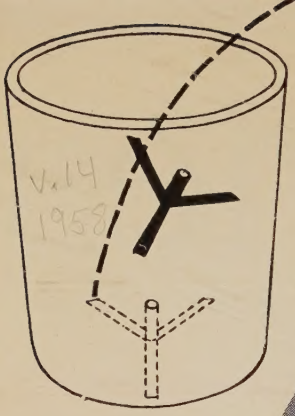

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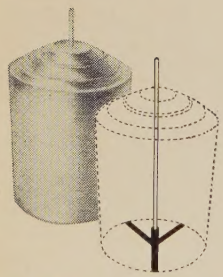

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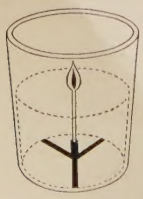

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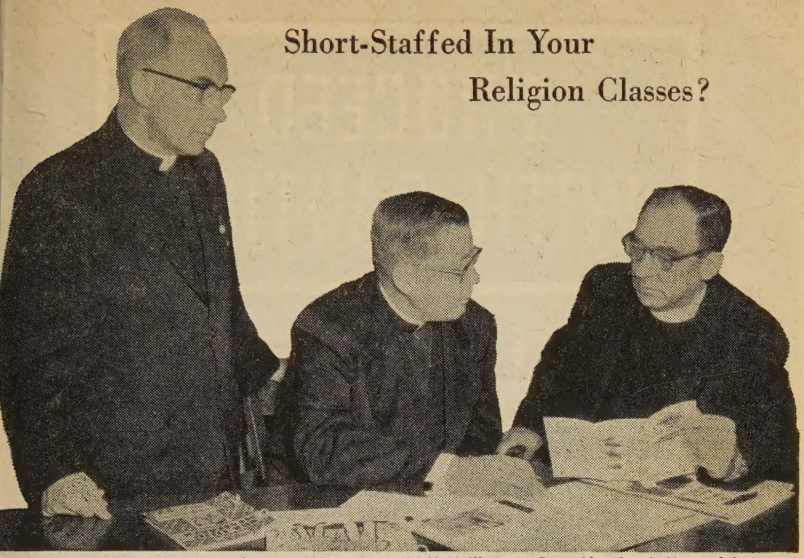

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Monsignor George M. Dennerle edits the Confraternity Edition of the JUNIOR CATHOLIC MESSENGER (grades 3 to 6). A former Confraternity of Christian Doctrine director in the diocese of Cleveland, Monsignor Dennerle is also author of the widely used Welcome Jesus and other books. The theme of study this year is the Creed, based on the questions and answers in the Revised Baltimore Catechism No. 1.

Monsignor Leon A. McNeill, a former Confraternity of Christian Doctrine director in the diocese of Wichita and author of many catechetical works, edits the Confraternity edition of the YOUNG CATHOLIC MESSENGER (grades 6 to 9). This year's theme is the Creed, based on the questions and answers of the Revised Baltimore Catechism No. 2. A special feature this year is a course on the Mass by Father Leo Trese.

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Public-School Graduation Exercises

THE following directive concerning public high-school commencement and baccalaureate exercises comes to our desk from a diocesan superintendent of schools. We pass it along with the thought that one or another of our readers might find it helpful:

About this time each year many of our priests are asked to participate in commencement and baccalaureate exercises in public schools. Since commencement is a school or civic function, and since it is not religious in character, it is permissable to take part in such exercises, providing the exercises are held in a school hall or public auditorium. At such an affair the priest may give an invocation, benediction, or main address, or may be among the guests in attendance on the stage. In fact, priests are urged to participate in such exercises in their own community in the interest of public relations.

The baccalaureate exercise is traditionally a religious service. It usually consists of opening and closing prayers, hymns, a sermon and scriptural reading. If it retains this religious character, priests are not permitted to participate. While it is true that cer-

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tain modifications are often made in these ceremonies at the request of a priest, it often happens that in alternate years other local clergymen are invited to conduct the ceremonies and the problem remains unsolved. It is suggested, therefore, that the priests take the leadership in organizing baccalaureate exercises for their own students attending public high schools. If the plan is submitted in proper time to the public school officials, cooperation can be assured.

In those areas where Catholic students in public high schools come from different parishes, it is essential to have uniformity of action on the part of the priests. This problem commonly arises where there are joint or consolidated public high schools. Unless there is some uniform action on the part of all the pastors involved, confusion, misunderstanding, and bad public relations result. It is recommended, therefore, that in such instances, the pastors concerned work out together a program for baccalaureate services to be held in their own churches. This office suggests that, if it is at all possible, a different parish church be selected each year so that each pastor in the area will have the opportunity to act as host to the graduates. Such a service could include Mass in the morning, or an afternoon service with Benediction of the Blessed Sacrament and an appropriate sermon.

If problems exist in your community at this time, immediate action should be taken. Naturally, school authorities planning pro-

THE PRIEST JANUARY, 1958 VOL. 14, NO. 1

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (Iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy and religious in the United States. $3.00 per year, $5.00 for two years. $10.00 for five years. Canadian and Foreign postage .50 per year additional. To seminarians, $1.50 per year.

Editorial and Business Staff:

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Indexed in the Catholic Periodical Index.

Address all business communications to THE PRIEST, Huntington, Indiana.
Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, St. Joseph's Church, Pittsburgh 33, Pa.

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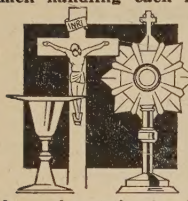

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grams several months in advance are disturbed when such changes are suggested at the last minute.

Jewish Converts

BELATED congratulations on our part to Father Arthur B. Klyber, C.Ss.R! We learned only recently from the *A P I Bulletin* that he celebrated his twenty-fifth jubilee at the Church of the Most Holy Redeemer in New York City.

Routine? Not at all. Father Klyber is a convert from Judaism; all but two of the priests in the sanctuary were Jewish converts; deacon and sub-deacon were two Benedictines, both converts from Judaism, who had been ordained the previous Saturday, Father Elias Paul Mayer and Father Ambrose Schaeffer.

The *API Bulletin* is the organ of Notre Dame De Sion (Kansas City 9, Missouri) to promote interest in the Apostolate to Israel. We have subscribed to it for many years now (twenty-five cents per annum) and have the privilege of offering a Mass once a year for their intention.

The 'Reverend' Hugh Farrell

INQUIRIES have been received by NC-News about a man calling himself Rev. Hugh Farrell, "a former Carmelite monk," who is now on a speaking tour sponsored by "Christ's Mission," a New York city group, publishers of the monthly magazine, "Converted Catholic."

According to information compiled from several authoritative sources, he was born John Farrell,

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a Catholic, in Denver, on April 2, 1911.

He is thought to have completed his elementary education in Denver parochial schools. He attended Maryknoll Junior Seminary, Los Altos, Calif., from September, 1929, to December, 1931, leaving in the middle of his third year in high school.

He entered the high school department of Mount Angel Seminary, St. Benedict, Ore., in January, 1932; entered the seminary's college department in September, 1932, and remained until June, 1933.

On March 11, 1934, he received the habit of the Discalced Carmelite Fathers in San Antonio, Tex. He made simple profession of vows on March 12, 1935, and Solemn Profession on May 26, 1938, in Oklahoma City.

Though Mr. Farrell became a subdeacon, he later was refused permission by the provincial superior of the Carmelites to go ahead with ordination, according to an official of the order's provincial headquarters in Oklahoma City.

Sometime in early 1940, he petitioned the Holy See for dispensation of his vows, but was refused unless he also asked for reduction to the lay state. Shortly thereafter, on an uncertain date, he left the monastery without permission. He was located in Houston, Tex., and on August 5, 1940, received a canonical admonition to return to the monastery.

He did not return, and on August 12, 1940, petitioned the Holy See for dispensation from his vows and for reduction to the lay state. This was granted on October 1, 1940.

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He is thought then to have entered the Protestant ministry. It is known he served as Episcopalian chaplain at Texas A. & M. College, College Station, Texas, during World War II. It is also known he was rector of Trinity Episcopal Church, Fort Worth, sometime in 1946, and that later he served as minister at an Episcopalian Church in Woodburn, Oregon, though the dates of his time there are unknown.

In January, 1956, he came to Our Lady of Guadalupe Trappist Abbey in Lafayette, Ore., saying he wished to be reconciled to the Church. Some preliminary communications were started with proper Church authorities on his behalf, but he suddenly left the abbey without pursuing his announced intention.

It is believed that shortly thereafter he joined the "Christ's Mission," and since then, as a staff member, has been active in preaching and writing against the Church. He has written articles for "Converted Catholic" as recently as May and June, 1957, and is listed on its editorial board.

C.U.A. To Grant S.T.B.

THE Catholic University of America has been given the privilege of granting the degree of bachelor of sacred theology in its affiliated seminaries.

The privilege was accorded to the university by the Sacred Congregation of Seminaries and Universities at the Vatican.

Msgr. William J. McDonald, rector of Catholic University, said the degree of sacred theology will be awarded only to select-

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ed students who meet prescribed standards.

Many seminaries within the United States and a few from abroad are affiliated with Catholic University's school of sacred theology. To participate in this program a seminary must meet requirements established by the Sacred Congregation of Seminaries and Universities, and prescriptions for ecclesiastical studies set forth in the apostolic constitution Deus Scientiarum Dominus, the university announcement said.

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The Shortage Of Priests

BISHOP Leo A. Pursley of Fort Wayne has called the vocation situation in his diocese critical. He has only five Fort Wayne men for ordination in the next three years — including a total of one for next May.

Pittsburgh had much the same trouble right after the war, but

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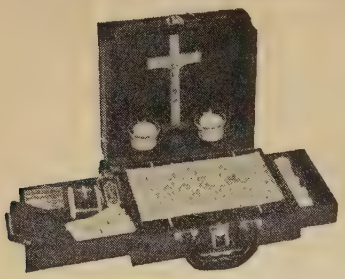

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owing to an agressive vocation program, the need is gradually being met. It has been estimated, however, that Bishop Dearden could still use 250 or 300 more priests.

Bishop Pursley has instituted a year-long campaign during which he himself will visit each of the parishes of the diocese and offer a Pontifical Low Mass for vocations. These visits of the Bishop will be followed up in each instance by Father James P. Conroy diocesan director of vocations, who will talk up the matter and then be available for personal interviews.

Bishop Pursley called the diocesan outlook for new priests "dismal" and said he has had to go outside his diocese in search of extra priests. As an index of the shortage, the number of assistants at the Fort Wayne Cathedral has been cut from three to two.

Odds & Ends

LOYOLA University, Chicago, announces that its tenth annual pre-seminary Latin program for aspirants to the priesthood will open on February 5, 1958. It concludes on June 1. Seminarians trained on this program are now serving in 24 dioceses and 14 religious orders.

* * *

Father Stephan Paul Kenny, C P., pastor of St. Michael's Monastery Church, 1901 West St., Union City, N. J., writes that he has a number of chalices and ciboria for needy missions. Please write direct to Father Stephen.

* * *

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ticipation, by Father Philip T. Weller, has just been published by the St. Pius X Press, Box 4523, Washington 17, D.C. The booklet contains the full rite of a child's funeral, along with the text of the Mass of the Angels: 36 pages.

* * *

And a reader of OUR SUNDAY VISITOR points out that as far as he knows, there is no pamphlet appealing to the Negro to join our Church.

The Late Cardinal Schuster, O.S.B.

ARCHBISHOP Montini of Milan has opened the cause of beatification for Cardinal Schuster, his predecessor, only three years dead. The late Cardinal was a Roman with a German name. His people came from the German-speaking part of Switzerland and served in the Pope's army.

When the future Cardinal was only a boy, his father died, and his mother, left in extreme poverty, handed him over to the monks at St. Paul-Outside-the-Walls to raise. In time, he became their abbot. As Cardinal-Archbishop, whenever he came back to Rome, he used to stay at St. Paul's, putting aside his Cardinalitial robes and resuming for the time his old black habit. His books, they used to say, were too learned and too holy for the pious.

Pope Pius XI first made him Cardinal and then consecrated him Bishop, all in the one week. It has been remarked of him that, ex-

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cept when celebrating Mass or preaching, he nearly always wore a look of surprise — "the expression of a man for whom the world was full of wonders, a man who could see the wonder in a blade of grass; but above all, the wonder of God's creation in every individual man and woman."

Necessary For Validity?

ACCORDING to the *Caeremoniale Episcoporum,* a Bishop making his first formal entry into his cathedral city shall pause outside the city walls, vest in *cappa magna,* and mount a mule decked in pontifical trappings. Once within the walls, he must vest in cope and mitre and, still mounted on the mule, proceed beneath a canopy (evidently a good high one!) borne by magistrates and noblemen.

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Continued on page 73

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THE PRIEST

THE PRIEST JANUARY, 1958 VOL. 14, NO. 1

Editorial Comment

Homosexuality and the Law

AFTER three years of careful research, a group of fifteen prominent Britons have published a *Report of the Committee on Homosexual Offences and Prostitution.* As might well be expected, it has attracted considerable attention, not because there was anything lewd or racy about it, as the naive might think, remembering Kinsey in the United States, but because it tackles head-on a social problem which apparently is becoming more insistent, and because it involves moral and legal principles of wide import.

Probably what made the headlines over there and here was the recommendation that homosexual behavior in private between consenting adults be no longer classed as a crime. Another question in a peculiarly English setting involving the regulation of prostitution which the report also dealt with is much rather a matter of merely civil concern and of no interest here.

The English press has been sharply divided in its reception of this document. Lord Beaverbrook who, we understand, is the Hearst of the United Kingdom, could see nothing but evil in the recommendation. If old W. R. were alive, one could count on his taking the same stand in spite of what one might find on inside pages of the Hearst papers. On the opposite side the *Times* declared soberly: "Adult sexual behavior not involving minors, force, fraud or public indecency belongs to the realm of private conduct, not of criminal law."

It is not inconceivable that opinion in the United States may run the same gamut. In a way this is to be expected, since the question is not likely to be discussed on a philosophical and theological plane. There is a certain distaste and even something approaching disgust which not rarely arises when the subject of homosexuality comes up.

We may remark in passing that this attitude is of no help whatsoever towards a discus-

sion of the question itself. Further, overall, this attitude is positively harmful in the case of the priest who is not infrequently called upon to guide the homosexual. Says Dr. John R. Cavanagh in *Fundamental Marriage Counseling* (Bruce Publishing Comapny): "The priest must be prudent; he should show absolutely no sign of contempt — that is what the homosexual is afraid he might do, and if he finds it in the man to whom he has come for help, he may never return."

What is of local interest to our readers is the fact that a Catholic committee was commissioned by the late Cardinal Griffin for the express purpose of studying this proposal before it was ever incorporated in the report. It was at the request of the Departmental Committee of the Home Office that the Catholic view was sought — something which we could hardly conceive of in the United States, though we are— both proportionately and absolutely speaking—far greater in numbers over here. The Catholic committee was composed of Rev. G. A. Tomlinson, Chaplain to Catholic Students, University of London; Rev. J. McDonald, Professor of Moral Theology, St. Edmund's College, Ware; Rev. John Preedy, Parish Priest; B. S. McFie, psychiatric social worker; C. M. Jenner, Probation Officer; E. B. Strauss, a psychiatrist well known also in the United States, and Richard Elwes, Q. C. It has published its recommendations to which we will advert in due time. Our readers for convenience may consult them in *The Dublin Review* on which we have ourselves drawn (No. 471, Summer, 1956, pp. 60-65).

In the controversy on English soil it would appear that the London *Times* has at least begun at the beginning and that the first pertinent question is whether adult sexual behavior not involving minors, force, fraud, or public indecency does not belong to the realm of private conduct rather than that of criminal law. In more juridical terms the question at hand at least turns upon the valid distinction between sin and crime. The decision of the departmental committee itself will then be right or wrong from the point of view of jurisprudence, insofar as it is or is not a correct and also prudent application of this distinction. We may pass over the concept of sin, which is clear enough in itself, even if confusing to the modern mind for other reasons, or confused by some psychiatrists who seek to explore the No Man's Land between sin and abnormality without the guidance of theology. Crime, specifically, has regard to the law and subjects the perpetrator to legal punishment.

Moral and Civil

It seems to us incontrovertible that not all sins are neces-

sarily crimes. While the criminal law must be based squarely on moral law, it is an illegitimate inference to argue that therefore all moral offenses become the subject matter for civil legislation.

To make this clear, an extreme example may be helpful: Protestant Geneva under Calvin is a perfect exemplification of the fallacy. Calvin's Bible, as he reads it, and Calvin's strange morality became the code of civil law. Gamblers were put into the stocks. Women were imprisoned for wearing gay hats; coming late to Sunday services (after the sermon had begun) cost the malefactor three sous. The law specified the color and quantity of clothing and the number of dishes at table; one poor woman was jailed for dressing her hair immodestly and a child was beheaded for striking its parents! Much of this was found nearer home in Puritan New England.

In Catholic thought, the touchstone of criminal law is that it is designed to maintain, safeguard, and promote the common good. Its proximate object is the temporal welfare of the citizen; the ultimate object, to which civil law serves as a means, is the spiritual good of those same citizens. The Catholic committee states its case thus: "It is not the business of the State to intervene in the purely private sphere but to act solely as the defender of the common good. Morally evil things so far as they do not affect the common good are not the concern of the human legislator." Again, "Crime as such is a social concept not a moral one and therefore is a problem to be tackled by the State with the assistance of its specialists in jurisprudence and psychiatry. Sin as such is not the concern of the State but affects the relations between the soul and God."

The Catholic committee does not cite the example of Geneva but one more familiar to us. Continuing the line of argument that attempts by the State to invade the individual conscience "however high minded, always fail and frequently do positive harm," it recalls the Volstead Act in the United States, which "affords the best recent illustration of this principle."

The Tests of Law

Any crime, as a contravention of the common good, any violation of directives that promote public welfare, may be punished by the State *ex officio*. But there is a reverse side to this picture. Laws themselves must meet certain tests in view of the essential nature of law as an ordination of reason directed to the common good. Laws are not really laws when they fail in essentials: if *per se* they do not work, or if they no longer work even though they may have done so,

if they are useless because too difficult to enforce. They are at least suspect if of their nature they are open to serious abuses or have miscarried or penalized certain groups. It is likewise always relevant for the legislator to consider the possibility of a still greater good obtainable by modification of an existing law. We feel inclined to apologize for uttering such platitudes which may be found expressed in all their scientific rigor at least from the time of Suarez's *De Legibus,* but they serve to expose the nature of the problem.

Further, it was in the light of such criteria that the Catholic committee came to its conclusion that the criminal law of England should be amended "so as to exclude consensual acts done in private by adult males." This is the conclusion which, we feel sure, will strike many of our readers as strange, as unsound, even as scandalous.

One must add immediately that the Catholic committee freely concedes that its decision is not beyond debate. It confesses that its decision is not beyond debate. It confesses that "in matters of sex" the distinction between sin and crime "may not always be easy to draw," but it offers as its mature and deliberate conclusion that this distinction "is certainly ignored" in present legislation. Of course it goes on to present grave reasons for its stand.

Penal sanctions are not justified for the purpose of attempting to restrain sins against sexual morality committed in private by responsible adults for the following reasons:

"(a) they are ineffectual;

"(b) they are inequitable in their incidence;

"(c) they involve severities disproportionate to the offence committed;

"(d) they undoubtedly give scope for blackmail and other forms of corruption."

There is no question of eliminating penal sanctions in all other circumstance with regard to homosexual offenses, namely to prevent:

"(a) the corruption of youth;

"(b) offences against public decency;

"(c) the exploitation of vice for the purpose of gain."

It is the view of the committee that imprisonment is largely ineffectual as a means of reorientating such persons; that it usually has deleterious effects upon them; that "a satisfactory solution of the problem is unlikely to be found in places of confinement exclusively reserved for homosexuals." At the risk of belaboring the obvious, it might be well to add that the Catholic committee is well aware of the necessity of doing something for these people by way of

amelioration. It does not feel that imprisonment has any contribution to make at all. So much for one side of the dispute. What is distinctive of this opinion is that homosexuality as herein delimited belongs in the order of sin, not of crime.

Prudent Judgment

One might well expect that, holding the same concepts of law and of its direction to the common good, still others might strongly dissent from the views of the committee. While it is not our purpose to go beyond the mere expression of attitudes worthy of consideration, both are based upon legitimate moral grounds. The whole issue is a nice case of the exercise of prudential judgment.

Is it possible to separate homosexuality from law, after all? Does the privacy of the act isolate it, really? Might not the occult homosexual become overt? What about the impact upon public opinion if this offense be stricken from the statutes?

Would this serve to elevate homosexuality to a socially acceptable plane? What effect would it have on the homosexual who has been restrained, at least in part by fear, to whom the law has been a kind of *gratia adjuvans*? Where would it all end? These things are indeed to be carefully weighed. But along this line of thought one is led to the conclusion that there is after all a connection between *this* sin and crime.

There is however an important area in which agreement may be and should be reached. Here both sides can work towards a middle ground by making careful distinctions and by utilizing a new approach. Both presumably are interested in ameliorating the condition of the invert. Mere imprisonment, we feel, is not at all the way since the permanent record shows no real results.

Some kind of new legislation seems in order — here the findings of the Catholic committee are impressive to us. In the name of the common good it behooves legislators, moralists, sociologists, and psychiatrists to devote more time and greater effort to this problem. In the name of the common good, let us recognize the inadequacies of the old way and cooperate in the discovery of something new. Legislator, moralist, sociologist, psychiatrist, each must make his own distinctive contribution in a field where both grace and nature are at work. —G.J.G.

You may be too big for God to use you, but you will never be too small.—**The Redemptorist Record.**

An End to Forced Unionism

John E. Coogan, S.J.

The Right To Work Law

THE intent of the Right to Work law is to ban compulsory unionism, while guaranteeing the workman freedom to unionize. Laws against compulsory unionism—against the union shop — are already in force in 18 States and are under consideration in many others, as well as in our national Congress. Some opponents of the RTW declare that the only issue is of compulsory payment of union dues and initiation fees; that the U. S. Supreme Court has specifically declared that only dues payments are obligatory. Let us here waive the question as to whether the Court's words were (as seems evident) merely that the Taft-Hartley Act forbids forcing employers *in interstate commerce* to discharge a workman for other than non-payment of dues. The practical question as to the nature of the membership obligation in a union shop is not what would be said by the Supreme Court —or any court—if the workman knew his legal rights and had financial resources — and the courage — to demand his rights in the face of a hostile union.

The average workman seeking a job in a union shop is of limited education and is short of funds. He finds himself face to face with a huge union upon whose favor he *practically* depends. He is as outmatched by a huge union as by a huge corporation. Hence when even in his first approach to the union he is required (as, for example, in the UAW-CIO) to "sign a promise to abide by all laws, rules and regulations and the Constitution of the International Union," he humbly obeys. The *practical* remedy for the exploitation of a workman in a union shop is not recourse to any court; it is the RTW law, outlawing compulsory unionism.

The very informed Donald R. Richberg writes that "membership applications and oaths to obey union laws are required under all union shop agreements, and the union is apparently left free to impose as a 'condition of employment' whatever terms of membership are 'generally applicable.' " As we write, the 15 non-operating railroad unions negotiating with the the Santa Fe Railway have refused to admit that employment in a union shop calls only for payment of dues. Like other unions, those unions want to impose their discipline. Their members must be taught that next to "scabbing," the greatest fault a unionist can commit is to cross a picket-line—*any* picket-line. Moreover, their

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Father Coogan is on the faculty of the University of Detroit.

members must be ready to walk the picket-line, ready to achieve the purpose of the line. And as the unionist authority Jack Barbash tells us in the words of the Amalgamated Clothing Workers, "The picket-line is charged with keeping strike-breakers out of the plant and keeping goods, whether finished or unfinished, inside the plant." This in complete disregard of public law. The practical demands of labor unions upon workmen in a union shop only begin with the payment of dues.

Our argument therefore against obligatory unionism is that the American labor situation being what it obviously is, our legislature may justly and prudently pass RTW laws to correct the gross evils that definitely exist, to prevent their recurrence. The evils I am here particularly concerned with preventing is the moral and religious harm likely to be done the individual workman through compulsory involvement in what now passes for labor union activity. To call that activity ordinarily less than Christian is to put it mildly. It is commonly narrowly self-seeking, utilitarian. It does not even pretend to be guided by the teachings of Christianity, seldom even by natural law ethics. Its influence, therefore, upon those drawn within its orbit is likely to be injurious to a true religious spirit and to a religiously inspired code of social morality. If a workman reluctant to be drawn within that influence can be protected by a law that saves one from forced unionism while guaranteeing freedom to unionize to those so minded, the principle of the double effect would surely seem to justify the law. The good to be secured seems much more real and important than the harm to be feared. Indeed, instead of the law proving harmful to unionism, solid reason exists for thinking it would benefit unionism itself.

The 'Neutral Union'

The American type of union is the so-called neutral union. The neutral union is—as Cardinal Andrieu, Archbishop of Bordeaux, says — "one whose program says nothing of God under the pretext that this question divides — that one must respect all consciences even the most refractory from the doctrines on which rest the moral and social order." In the neutral union the believer and the unbeliever, the pious Christian and the avowed atheist, are equally at home. Union activities and the union program are also religiously neutral. We do not mean to question that only the neutral union is possible in America at the present time. But we do insist that nevertheless it is seriously defective. Since we are here arguing the Catholic position, we shall begin with a state-

ment from Catholic authority.

This statement is that of the hierarchy (three archbishops and twenty-two bishops) of the Civil Province of Quebec, given in their 1950 joint Pastoral. It is prefaced by the declaration of the Cardinal Secretary of the Sacred Consistorial Congregation, Rome, that the document "does honor to those who wrote it; for the august teachings of the Sovereign Pontiffs . . . could not have been more happily applied to present economic and social conditions in Canada . . . I feel convinced that the publication of this Pastoral Letter would be of *great practical utility to the clergy and laity of all countries* . . . (Emphasis added.) Bear in mind, then, that the following statement from the Pastoral is thus declared *in perfect harmony with the papal encyclicals and other papal documents discussing the rights and duties of labor unions* and of *great practical utility to the clergy and laity of all countries, including our own.*

In the Pastoral we read: "The mass of the workers receive their education almost insensibly from the association to which they belong. The spirit, the vigor which pervades the organized unit proceeds from the mind and the heart of the leaders. That vigor reaches afterwards all the members and conveys to them a particular concept of social life and professional relations. *Hence the association is formative.* It will be such in a Christian way, if it expressly adheres, in its very constitutions, to the social principles of Christianity, and if the leaders who shape its actions are capable, through their living faith in the authority of Christ and the Church, of submitting their conscience as leaders to those principles. *Otherwise the association will lead the worker astray to materialism; it will imbue him with a false concept of life made known by harsh claims, unjust methods, and the omission of the collaboration necessary to the common good.*" (Emphasis added.)

Generally Ignored

Those words are so weighty and so obviously pertinent to the American scene it is amazing that the Catholic champions of our neutral unions in opposition to RTW laws seem to overlook the warning entirely. Considerable research has failed to show that any but the friends of the RTW laws have commented upon that warning at all. Almost any John Doe who has given a pat on the back to labor unions can get a headline from Catholic union apologists But the entire hierarchy of the greatest Catholic region in North America can in our day solemnly proclaim with Roman approval a warning against the dangers of neutral unionism — the only kind of unionism (other than

Marxian) we have in the United States—and not rate a line!

That Pastoral warning has had abundant corroboration. Specifically of the "formative" influence of the neutral union, Allan S. Haywood, the late Executive Vice-President of the CIO, has confessed, "When you join a union, it's kind of like joining a church. You work for nothing else and you believe in nothing else." Justly has Father Philip Carey, S.J., of the Xavier Labor School, New York City, warned us from thirty years' experience, "The philosophy of secularism is a greater present problem to American labor than Communism."

As a confirmation of this we have only to recall the reception given Dave Beck and Jimmy Hoffa in the Teamsters convention in Miami a few months ago. Under indictment for alleged multiple and criminal betrayal of trust, after cross-examinations in which they had either "taken the Fifth Amendment or crawled around it," they enter the convention hall acclaimed by their union brethren as though, "Hail, the conquering hero comes!" Many of those who cheered were Catholics, taught that moral evil is the only real evil. Here they compound charged and documented felonies in the name of union loyalty. ("What is the Constitution—or the Ten Commandments — between friends?")

Lack of Conscience

Of the secularization evident in such unionist manifestations the friendly Jewish labor economist, Will Herberg, has courageously said: "The lack of labor conscience . . . is, in a sense, the basic problem of American trade unionism . . . The problem (is one) of 'double morality,' one ethic for private life and another for the organization involved . . . Among Catholics, and they constitute a very high proportion of organized labor, there has been an almost total divorce between their religion and their labor activity. Recent efforts . . . to make their religion relevant to their responsibilities in the labor movement have met with bitter opposition on the part of the most prominent Catholic labor leaders, who insist that the place of religion is in the church. As for Protestants and Jews in labor's ranks, their outlook on social questions and the relevance of their religion, if they have any, to their labor concerns never so much as enters their minds. . ." Ed Marciniak, loyal Catholic unionist and associate editor of the labor monthly *Work*, has the frankness to cite that passage from Herberg without reservation.

Further evidence of the secularizing effect of neutral unionism we have from a study made by priests of the Hartford, Conn., Archdiocese. Their question as to how closely the mind of the worker is attuned

to the mind of the Church on the moral crisis of our age brought these responses from the shops: "The Church doesn't exist in the atmosphere of the factory. It's an unwritten rule not to discuss it. Most of the workers don't see any connection between religion and their jobs. . . The union is the workers' god: the Church is seldom mentioned . . . What do the Church and the priests know about social problems?"

Archbishop Aloysius J. Muench, Fargo, N. D., too, emphasizes the secularization of unionism: "The failings of organized Labor have their origin in the fact that their code of policies has no intimate tie-up with the code of morality and with the pertinent tenets of religion." Father William J. Smith, S.J., inveterate union apologist and labor school director, adds the complaint that the Catholic Labor School movement has never received a "reciprocal cooperation from Labor commensurate with the efforts expended by hundreds of priests on behalf of the labor movement."

Perhaps the outstanding evidence of that lack of cooperation from the unions with the church-sponsored labor school movement is seen in Detroit. About eighteen years ago there were nearly forty such schools in the city, teaching the history of labor, the rights and duties of labor unionists. As far as the unions were concerned, the schools were frankly not wanted. Hence they have all long since closed their doors. The unions preferred to train their own members. The animating spirit of a religiously inspired labor school, teaching of Christ as "The way, the truth, and the life," and insisting with St. Paul that there must be "in all things Charity," did not fit into the unionist scheme. Imagine a picket-line imbued with the conviction that "Charity is patient, is kind, charity envieth not . . . beareth all things . . . hopeth all things, endureth all things"! Interpret those words as you may, they are a foreign tongue to the prevailing unionism.

Promoting Class Antagonism

Additional evidence of the secularist spirit in neutral unionism, predicted by the Quebec Pastoral and making for class antagonism, we have from Msgr. Hubert A. Maino, Associate Editor, the *Michigan Catholic,* Detroit. The Monsignor, a consistent union champion, charges that "If you read the general run of publications put out by labor unions you might easily get the impression that nearly all employers remain essentially similar to the industrial 'robber barons' of the turn of the century. They are portrayed as fattening on an inexhaustible flow of ill-gotten gains, while they scheme cynically to defraud the laborer of his hire and the public of its

hard-earned cash." In such perennial "digging of a Grand Canyon between the employer and the employed" the unionist is shown as a sort of Sir Galahad in search of the Holy Grail.

The spirit of hostility towards the employer is no accidental or recent creation. It was "built into" the American union movement. Ed Marciniak tells us that during the entire independent existence of the A. F. of L. (that is, from 1881 until the formation of the AFL-CIO in 1955), the opening sentence of the A. F. of L. constitution dedicated the organization to the class struggle:

"A struggle is going on in all of the nations of the civilized world, between the oppressors and the oppressed of all countries, a struggle between the capitalist and the laborer, which grows in intensity from year to year, and will work disastrous results to the toiling millions, if they are not combined for mutual protection and benefit." The continued use for those 74 years of that Marxist class-struggle constitution lends force to the belief that the official attitude of neutral unionism towards the employer has differed from out-and-out Marxism only in degree.

As a consequence of that class-spirit indoctrination, John Stanley in the very pro-union *Commonweal* confesses that "Many times it is difficult not to get the impression during labor-management negotiations that the workers cannot wait to go out on strike and are reluctant to go back to work. It has been pointed out that men strike not so much for better wages, hours and conditions, but simply to express their deep hatred of their employers, their work and their way of life." Justly then does the Quebec Pastoral warn us that the neutral union will "lead the worker astray to materialism . . . imbue him with a false concept of life eventually made known by harsh claims, unjust methods, and the omission of the collaboration necessary to the common good."

Why Forced Membership?

Such being the secularizing tendency of neutral unionism, why should the reluctant workman, desirous only of making an honest living, be *forced* into the association? And why, when he finds himself becoming captive to such influences, may he not give up union membership without sacrificing his job? The informed union sympathizer, Jack Barbash, tells us that the nonconforming union member "is likely to be subjected to procedures administered by union officers who are politically involved in the disposition of the case one way or another, and do not bring to bear the dispassionate search for truth which is supposed to characterize our courts. A union member who uses outside forums to air his grievances against the

union is viewed as a traitor playing into the hands of the enemy . . . Some union leaders are more cynical and regard any opposition with the union as action demanding swift retribution against the perpetrators . . . they marshall every element of control to get rid of the offending individual, with little or no reference to any concept of due process."

But foes of the RTW laws remind us that—according to the Taft-Hartley Act—the employer cannot be forced by the union to discharge any employe as long as he has paid his union dues. True, in a sense, in interstate commerce; not true in intrastate commerce. Moreover, as a professor of labor law has said, "When in a union shop the union wants to get rid of a man, *he's had it!*" The union can charge such misconduct against the blackballed member and make his continued employment so costly to the employer that the latter will be morally forced to fire. Or fellow unionists may so persecute the lone pariah in a union shop that life itself may there become impossible. What the victim needs is the *safety of numbers,* had in an open shop. Why force upon a workman exposure to kangaroo court brutality in the name of unionism?

Peculiarly American

Champions of compulsory unionism seem unaware that it meets with little enthusiasm in European areas of more mature unionism. The distinguished labor economist Sumner H. Slichter tells us, "Both the closed shop and the union shop are distinctive American institutions. Occasional use of them is found in other countries, but they are not prevalent except in the United States and Canada." Thus the late very labor-minded Cardinal Griffin was in complete accord with British trade unionism when he declared ten years ago, "We do not want introduced into this country compulsory membership in a trade union, which I am convinced would do more harm than good to the trade unions themselves . . . We have seen the evil effects on associations and the trade-union movement through their being overloaded with vast numbers of sleeping partners." He wished a large and enthusiastic representation of Catholics in British labor unions, but realized that compulsion does not make for enthusiasm; moreover, that compulsory unionism leads to government control. This conviction of the likelihood of government domination as a consequence of compulsory unionism is shared by European labor-union leaders in general and intensifies their opposition to the union shop.

Even George Meany finds in union security — notably had through the union shop—an explanation for the great falling off of interest in union meet-

ings since the "old days." "As unions grow more secure," he tells us, "we all add a lot of fat. It's a real problem." With this Cardinal Griffin agrees: "I do not think it is realized how much an increase in security leads to a decrease in a sense of responsibility. But it is obvious to any thinking man. Security is generally obtained by a loss of freedom and a consequent decrease in responsibility."

Let our unions, then, sacrifice the "fat" that comes through compulsory membership. Let them keep trim by selling unionism on its merits. Then let them grow as strong as they may—strong through their contribution to industrial peace, prosperity, and respect for the common good. Father Dennis J. Comey, S.J., director of the St. Joseph College Institute of Industrial Relations, Philadelphia, doubts that the RTW laws seriously interfere with the purpose of union organization. That other distinguished union sympathizer, Father John F. Cronin, S.S., is inclined to agree that in general RTW legislation does not "seriously interfere with the function of unions." As to its morality, he calls the law "a good example of a tough problem . . . If it is designed to prevent union abuses without hurting proper union activity, then such a law may be justified."

Msgr. Ryan's Opinion

Here we are happy to say that the ever memorable Msgr. John A. Ryan in 1920 declared, much to our purpose, "As a general rule, workers ought not to be coerced into joining the union through contracts by which the employer agrees to employ only union members. It is better that they should be brought into the organization by methods of education and persuasion. And the employer who is willing to deal with the union, to establish union conditions of employment, and to permit unionization by persuasion, ought not to be asked or required to sign a contract for a closed shop. In such a case the open shop is a fair and reasonable institution." For that liberty-loving attitude, the RTW law seems the implementation.

To much the same effect, the Very Rev. Francis J. Connell, C.SS.R., Dean of the School of Sacred Theology of the Catholic University of America, remarks, "It is worthy of note that some of the Catholics who have condemned the 'Right-to-work' laws in recent times have given the impression that theirs is the common teaching of Catholic theologians. I have not read any articles in which my view was cited or quoted."

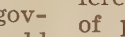
But what is his view? He is not averse to telling us: "I still hold the view I expressed in June 1947 — that there is no Catholic principle to the effect that every worker is bound to join the union. Neither do I be-

lieve that there is any Catholic principle which condemns the 'right to work' law."

In specific reply to the charge that the "free rider" status of the nonunionist justifies compulsory unionism, Father Connell declared the argument proves too much. It is, he says, similar to the argument that demands that taxes be paid on church property, since religious organizations too receive the benefits of government. He adds, "I should say, rather, that if a man benefits by a union he is bound to return some benefit to his fellow workers — but not necessarily by joining the union. He might do his share toward benefitting them by setting a high example of a conscientious, diligent worker, or by visiting his fellow workers in their sickness . . ."

These then are some reasons from the field of morals to spare workmen compulsory membership in our neutral unions. It is difficult to see how foes of that freedom can altogether escape complicity in a fault complained of by the labor editor of the *Commonweal*: "The paradox is that even decent labor leaders who support every bill designed to protect civil liberties will oppose any attempt to protect the rights of union members, calling it 'an unwarranted interference in the internal affairs of private associations.' "

A comparable judgement was expressed by the distinguished Father James Gillis, C.S.P., in the last volume he sent to the press: " . . . professional Labor which has quite generally come to violate justice and right, does so in the name of philanthropy, humanity and religion." Has the habit of clerical championship of neutral unionism in its dubious causes — such as compulsory unionism — no responsibility for such anomalous attribution?



Crucifixerunt

At the cry of the first bird
They began to crucify Thee, O cheek like a swan!
It were not right ever to cease lamenting—
It was like the parting of the day from night.

Ah! though sore the suffering
Put upon the body of Mary's Son—
Sorer to Him was the grief
That was upon her for His sake.

That French-Catechism Affair

Condemned by the Holy Office, but—

John Fitzsimons

IN September last, news agencies and the secular press (including *Time* magazine) made great play with the fact that the Roman authorities had intervened in France to criticize a new catechism which had been issued with the support of the French bishops. The more superficial of the commentators, in France as well as elsewhere, saw in this just one more instance of a series of differences of opinion between Rome and the Church in France — 1952: censure of the Jesuit theologians of La Fourviere; 1953: withdrawal of the priest workers; 1954: replacement of Dominican Provincials and the virtual silencing of a number of Dominican theologians; 1957: condemnation of the "Progressive Catechism."

The temptation to make a unity out of a number of disparate events is very great, and the journalists succumbed to this over-simplification. The only justification for their error is to be found in the name of the catechism: it was looked on as an incident in the struggle between progressives and reactionaries. It is true that there are two tendencies in the Church in France at the present time, but most labels which are attached to them are far from exact. The best description was given by Archbishop Lefevre of Bourges when speaking of the dangers of both these tendencies: "Under the pretext of loyalty, traditional Catholics shut themselves up in a sociological separateness, while the non-traditional Catholics under the pretext of making their presence felt in the world forget the division between the spiritual and the temporal."

The name of the catechism has no overtones, either political or theological, but refers solely to the method by which Christian doctrine is *progressively* adapted to the age-group of the child using it. It is the culmination of a determined effort over the past ten years to produce a catechism which takes account of the latest findings of psychology and pedagogy, and is presented in terms of the age of the child and the religious needs of that age rather than as a summary of a complete system of theology.

The catechetical movement in France has passed through three stages recently. The first, which went on until about 1940, was concerned primarily with the contributions of

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Father Fitzsimons writes from Liverpool.

psychology and active pedagogy; this was followed during the war by a realization of the importance of the sociological factor, i.e. catechetical instruction must take account of the social context of the child as well as his age. After 1945 attention was turned more and more to the content, and came under the influence of the strong liturgical and biblical movements. Instead of being intellectual and moralizing (a heritage of the eighteenth century, the age of reason) it was seen that the catechism must nourish and help a living faith to grow.

The Higher Catechetical Institute

In 1950 a Sulpician, Father Coudreau, founded the *Institut Superieur Catechetique* in the *Institut Catholique* in Paris, to which have come students from all over the world. The following year the French Hierarchy set up an Episcopal Committee on the Catechism with Archbishop de Provencheres of Aix-en-Provence as chairman; subsequently the National Committee for Religious Teaching became the executive organ of the Episcopal Committee.

In 1954 another Sulpician, Canon Colomb, was named secretary of the national committee and director of the National Catechetical Center. The question of catechetical instruction looms large in the Church in France because only one child in five attends a Catholic school. This means that a great deal of religious instruction must be given outside the school, in parish buildings and in homes, by a multitude of lay catechists as well as by the overburdened clergy. In research, in the preparation of literature, the laity have worked alongside the clergy, even at the level of teaching in the *Institut Superieur,* where, for example, Mademoiselle Derkenne was in charge of practical work.

In 1955 a national conference on religious teaching brought together 2,700 catechists and this was followed by a second conference in the summer of 1957 which was attended by some 5,000 catechists and fourteen bishops, and was honored by a letter from Msgr. Dell'Acqua written in the name of the Holy Father.

Nor have the children of kindergarten age been forgotten. The *Formation chretienne des tout-petits* provides literature for those who are concerned with their religious instruction, and increasingly for Catholic mothers who are becoming conscious of their irreplaceable role in awakening the religious sense of their children while they are still tiny. The national secretary of this organization is Mademoiselle Dingeon.

There was general agreement that the programme

would have to be a progressive one. Hence the three volumes of Canon Colomb's *Catechisme progressif,* published in 1950, and the three volume work of Mlle. Dingeon, *Methode progressive d'enseignement religieux,* published in 1956 and 1957. The danger in any progressive method is that in the early stages essential matters may be omitted, or that by dividing up the subject matter the unity and the integrity of the teaching of Christ and His Church may be broken. The solution found to this problem has been likened to an ascending spiral with a growing radius.

Agreement in Principle

One writer, Brother Vincent Ayel, puts it this way: "All truly progressive teaching must satisfy two apparently conflicting demands: Each year, throughout the whole cycle, the same Christian religion must be presented, with all the essential elements given to it by completed Revelation. Each year everything must be taught, the whole of the Christian mystery must be presented, since it is a living Reality and any attempt to divide it up would turn it into a corpse with carefully labelled members. But each year there must be progress, not merely objectively in the content but subjectively in the one being taught, so that there is something new, a noticeable advance is made. If we may borrow the expressions from geometry, we may say that progress should be a combination of the 'linear' and the 'concentric.' This means not a series of concentric circles but a spiral with an increasing radius.

"In other words, at each step in the catechesis the essentials of Christianity are presented in their totality: the Father, the Son made man, the Holy Spirit in the Church, God's plan from the creation to the Parousia. But each time it is treated at a different level, with new illumination, from an angle not hitherto adopted. So each year the same ground is covered, but without, so to speak, passing the same places; the countryside has changed, there is progress."

Under Attack

But these advances and adaptations were not to the taste of a number of traditional Catholics, and towards the end of 1955 the attacks began. In part it was a whispering campaign backed up by the circulation of anonymous multicopied notes on the writings of Canon Colomb and of Mlles. Derkenne and Dingeon, but there were also downright attacks in the review *Paternite-Maternite.*

These criticisms became so violent that in August 1956 Archbishop de Provencheres made a public statement about them. He referred to the an-

onymous attacks as well as to an article in the January issue of *Paternite-Maternite,* and noted that while "it is perfectly legitimate to discuss pedagogical methods, there are some procedures which are not acceptable." He pointed out that these anonymous criticisms for the most part used insinuation rather than direct attack.

"Their criticism tries to show that the 'progressive catechism' is a catechism which 'hides' part of dogma, mutilitating it by an unconscious 'naturalism.' The authors (of this criticism) continually confuse the doctrinal aspect and the pedagogic aspect of religious teaching. Hence there is no point in trying to reply to each piece of criticism separately — their whole viewpoint is false. There is a complete misunderstanding of the spirit which inspires the work being done at present in religious teaching. Its efforts are, in accordance with the desires of the Holy Father, to produce a living faith. In contemporary catechetical work there is a great preoccupation with the supernatural, the absolute originality of God's message. The accusation of naturalism seems to me particularly unjust."

Dangers And Difficulties

The Archbishop then went on to point out the dangers and difficulties involved in this work of adaptation, but insisted that those who were under attack were conscious of them and were controlled and encouraged by the Episcopal Committee. It is clear that these anonymous denunciations must have been widespread and serious for the chairman of the Episcopal Committee to have to reply to them publicly. But further criticism was on the way.

In the first three monthly issues of 1957 of the *Cahiers des Cercles D'Etudes d'Angers,* the dean of the faculty of theology in that city, Msgr. Lusseau, launched a detailed attack on the progressive method. Again Archbishop de Provencheres felt called on to protest:

"There is an attempt being made to substantiate the idea that the National Catechetical Center and its director are trying to put over a 'new method' which is contrary to orthodoxy. This accusation is without foundation. The Bishops who are members of the Committee on Religious Teaching ask parents and catechists to pay no attention to these widespread criticisms." He than recalled that at its last meeting, the Assembly of Cardinals and Archbishops had "renewed its complete confidence in Canon Colomb and in the other members of the National Committee on Religious Teaching." At the same time Cardinal Lienart, Bishop of Lille, issued a similar statement defending the progressive method.

The Holy Office Intervenes

But matters were moving to a climax. In August the Holy Office sent a directive to Archbishop de Provencheres informing him that certain works of Canon Colomb and of his collaborators contained errors that were in need of correction, and calling for the replacement of several of the important figures in the catechetical movement. It is said that but for the intervention of Cardinals Gerlier and Lienart even more severe measures would have been called for.

On September 18 it was announced that Father Coudreau would be replaced as director of the Institut Superieur Catechetique by his assistant, Father Brien, and that Mlle. Derkenne would be required to resign her post as director of practical work in the *Institut.* At the same time it was announced that Mlle. Dingeon would be resigning from her post with the *Formation chretienne des tout-petits.*

On this same day a statement was issued by the Episcopal Committee for Religious Teaching which stated that in some of the recently published work on catechetical instruction there had appeared "certain errors and insufficiencies." The statement went on to make five points:

1. During the first years one should not omit, still less positively exclude, the teaching of fundamental supernatural truths, original sin, the divinity of Christ and His mission to redeem the human race, the Holy Ghost, the Commandments of God and of the Church.

   To avoid any misunderstanding the term "progressive catechism" is not to be used.
2. The catechist must give religious instruction properly so-called priority over formation of conscience and the application of the teaching to life.
3. Catechetical methods and activities must never remain at a purely natural level, and must avoid giving too important a place to visual aids, etc.
4. Religious experience by itself is not a sufficient criterion of a moral conscience. The conscience of a Catholic is informed by the teaching of the Church.
5. Lessons on the Mass do not dispense from fulfilling the precept of attendance at Mass on Sundays and Holydays of Obligation.

But it added that "these directives do not detract in any way from the value of all the efforts that have been made in recent years to provide a catechism which will be fitted to nourishing and increasing living faith, and better adapted to the age, environment and 'spiritual needs' of the child." None of the works that were questioned were to be with-

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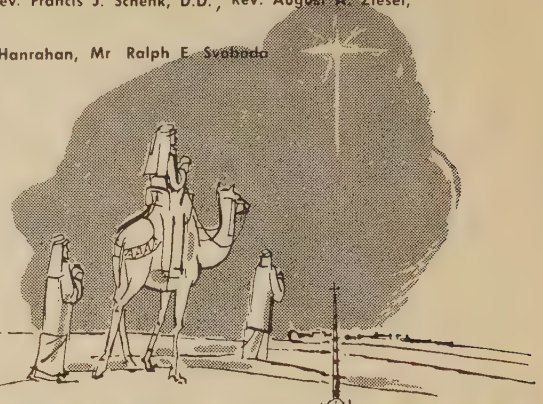

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drawn from circulation but supplements would be issued with the necessary corrections.

A Bad Reception

The corrections have now been published for the *Cathechisme Progressif* and *Plaie ouverte au flanc de l'Eglise,* both by Canon Colomb, and have been very badly received by the original critics, especially M. Lemaire of *Paternite-Maternite* and its supplement *Documents-Paternite,* who is well known as the leader of the opposition. This has forced Msgr. Chappoulie, Bishop of Angers, where these periodicals are published, to speak out.

"For a long time I have held my silence," he writes in the *Semaine religieuse d'Angers* at the beginning of November, "even after three Cardinals had commented on the procedure (of M. Lemaire). I hoped that M. Pierre Lemaire, who is responsible for these publications, would listen to my advice, would show less sectarism and more understanding, and in his polemics a more exact sense of justice . . . Today I must admit that I have failed. And so with regret I must ask the faithful of the diocese of Angers to give no assistance to the works of M. Lemaire and to pay no heed to his advice or his instructions."

Earlier in his statement Bishop Chappoulie had spoken of these men who claim their right in Canon Law to make denunciations to the Holy See as if the French bishops had not as a primary concern to make sure that they taught nothing or allowed nothing to be taught which was contrary to the doctrine of the Holy See.

The Work Will Continue

What emerges from this is that the work of producing a more "adapted" catechism will go on. As Bishop Cazaux of Lucon said recently when praising the fruitful efforts of those who are trying to improve the methods of religious teaching:

"We thank these valiant workers for what they have accomplished with such merit and such zeal. They have made mistakes — but only those who do work and research can make mistakes."

The principles of the progressive catechism remain intact, while certain formulations of methods are to be corrected. The name "progressive" is not to be used, chiefly because of its ambiguity and because it gives a handle to the critics. The *Institut Superieur* continues its work. In fact when it opened its doors on November 4 for the beginning of a new session, it welcomed 150 students from Portugal, Spain, Belgium, Canada, and Germany, as well as from France.

The most important commentary on the whole affair was published, evidently at the instance of Cardinal Gerlier, in

his diocesan paper in mid-October. There it was stated that the Bishops' communique of September 18 was meant in no sense as a criticism of the whole of the catechetical movement.

"It is certain that present efforts, which on two occasions have received the encouragement of the Holy Father himself, are given fresh encouragement, and there is no room in good faith for interpreting it as a reprobation of the work being done. Priests and catechists must not be discouraged: the training given up to now is completely valid . . . The Cardinal wishes to make it clear that the exact significance of the Bishops' statement was a firm invitation to rectify, where necessary, certain errors of method or of direction, and it was not a condemnation of the whole of the efforts of the catechetical movement."

Of Captain Boycott

I went to dine at Father John O'Malley's house at the Neale. The policy of ostracism advised by Parnell and Davitt towards bad agents and landgrabbers had been put into force against Captain Boycott, whose residence was in the Neale district close to the shore of Lough Mask. . . .

Father O'Malley described to me the treatment meted out to the Captain. Nobody would work for him, no servant would stay with him, no shopkeeper would serve him. Father O'Malley then used the word "Boycott" in the sense that it has since been used.

It so happened that its first mention in public was made by myself. It was on the following Sunday, at a meeting in Maam . . . (1881). I advised the people not to use violence to the grabber, but after recounting the things they should not do, I told them that the best and most effective way was to "Boycott" him.

The next day I saw in the **Freeman's Journal** (Dublin) that "Mr. O'Malley proposed a resolution against the grabbers and recommended boycotting." That was the first time the word appeared in print in the sense that the whole world uses it.

—William O'Malley, **Glancing Back** (1933).

'The Worship of the Church'

An extended review of a significant work

Denis Foudy, S.S., S.T.D.

DURING the past fifty years a new and lively appreciation of divine worship has quickened in the Church. In our own days the liturgical revival has been born, grown, and has now reached maturity. The seminarian and priest of today now needs more than training in theology, scripture, and canon law. He must also be informed of and inspired by recent developments in liturgical studies. Since the liturgy is nothing other than the worship given to God by the entire Mystical Body—Head and members—the priest of today needs a clear and correct understanding of the liturgy for his own personal life, for a true appreciation of his priestly role, and above all for the good of the people whom he is ordained to serve.

In view of this need, Father O'Shea is to be congratulated for publishing *The Worship of the Church.** The available books, covering the entire field of the liturgy, have long been inadequate or out of date. The learned author has undertaken a very difficult task, for the field is a vast one, and he does not limit himself to selected questions. Chapters are devoted not merely to the science, purpose, history, words, and setting of divine worship, but the structure of the Mass, the sacraments, the divine office and sacramentals are also treated in detail. Keeping this in mind, we shall not be surprised at the method that the author adopts in presenting his material. The absence of footnotes and references is almost necessary in view of the scope of the work, and is legitimate in view of his purpose. He has prepared us for this by giving the book the sub-title, "A Companion to Liturgical Studies." In the introduction (xiv) he explains modestly, "the author does not believe that it is possible to write a text-book in the conventional sense for a liturgy course, and . . . the true text-book must always be the very text of the liturgy itself — the Missal, Breviary, Pontifical, and Ritual."

The Worship of the Church then is not a reference book, but a companion, and the alert reader will find it a very stimulating companion. The very absence of references will perforce make him consult not only the liturgical books mentioned by the author, but Mediator Dei, and approved au-

Father Foudy is a Professor of Theology and Master of Ceremonies at St. Edward's Seminary, Seattle.

* **The Worship of the Church, A Companion to Liturgical Studies, by William O'Shea, S.S., D.D., Newman Press, Westminster, Maryland, 1957, pp. 646, $7.00.**

thors on the rubrics, church building, the sacraments, and even the Code of Canon Law. The number of exclamation marks used in the text, as the author drives home one point or another, is but one indication that the author writes with feeling, and consequently it is at times difficult, if not impossible, to distinguish between his personal preferences, what is fitting, and what is law. For this reason the book would probably be used best under wise guidance, as in classroom instruction. Certainly it should aid any instructor to fulfill one of the roles of the teacher—to stimulate as well as to inform.

Corrections

Some errors have crept into the text. Thus we read (p. 295), "In the seventeenth century Gregory XV made it (the feast of St. Joseph) a holy day of obligation, a distinction it has since lost." Canon 1247 however still lists it as a holy day of obligation for the Universal Church. The author says (pg. 322), "Besides kissing the altar, bishops kiss the book of the Gospels, even in low Mass." One wonders if the author is thinking of an ordination Mass celebrated in pontificals. The date given for the feast of the Beheading of St. John the Baptist (pg. 294) is surely a misprint. As it stands, the statement on pg. 60 is incorrect: "The interpretation of liturgical laws is very largely in the hands of the Congregation of Rites, and even when questions are asked the Congregation by individuals or local groups their answers, when they interpret general law, are regarded as decrees binding on all." Such minutiae are easily checked.

Though not a taxative list, the above errors are mentioned merely to remind the reader that the author has written a companion to liturgical studies, not a reference book. One egregious error however must be singled out for special mention, for it is repeated in several places and is a fable that does not seem to die. Thus we read (pg. 169), "About the sixth or seventh century came the first of the changes which were to lead to a profound modification of the altar and even of the entire liturgy. The celebrant, who heretofore always faced the people at prayer, began to turn to the East, which involved turning his back to the altar and the people." Jungman (Mass of the Roman Rite, vol. I, pg. 255) and other recent scholars deny this flatly. The celebrant faced the people only when there was a special reason for it, as orientation in some of the Roman basilicas, or practical considerations at the tombs of the martyrs. Advocates of the *versus populum* altar must rely on other than historical grounds for their preference.

The teacher who uses this book will also take pains to supplement and clarify some of the statements of the author. The unexceptionable statement (pg. 141): "Indeed the first purpose of a church is to be a place set aside for the proper and entire performance of the liturgy" is developed in a very questionable way: "The Church is the house of God, and the place where His glory dwells, by the very fact that the Church (the Assembly) meets there for worship. For that reason we should be careful to avoid the exaggerated language of those who write and speak about the church building as though it has no other reason for existing than to be a 'home for our Eucharistic Lord,' and consequently as though it were 'desolate' 'empty' 'dismal' 'lonely' and even 'not a church at all' without the Blessed Sacrament. This is very dubious theology to say the least."

Such a statement must be promptly qualified by the words of Pius XII after Assisi: "The altar is more important than the tabernacle, because on it is offered the Lord's sacrifice . . . One has a perfect right to distinguish between the offering of the Sacrifice of the Mass and the supreme form of worship offered the God-Man hidden in the Eucharist . . . Still an awareness of their unity is more important than a realization of their differences . . . A person thoroughly convinced of this would avoid many difficulties, and would be on guard against exaggerating the significance of one to the detriment of the other."

Clarification Needed

The sentence (pg. 416) "The whole concept of the Mass as a Sacrifice-Banquet makes it not only natural but imperative that Communion should be given from hosts consecrated at that Mass" clamors for clarification through the clear and exact words of Mediator Dei on this point. The role that theological progress had in the development of low Mass and Eucharistic devotion must not only be mentioned by the teacher but stressed. Otherwise the reader could have the impression that low Mass and Eucharistic devotion developed merely from causes that were external if not unworthy.

It is unfortunate that the author uses Benediction as an example of a non-liturgical function (e.g., pg. 60) before indicating (pg. 556) that this is a controverted point. The reader must be alerted, and the teacher could indicate the good reasons for the opposite view, held by Father J. O'Connell and others. One good practical reason for holding this view is that it would safeguard the unwary from thinking that the solution to the difficulty presented on page 549

is to make Benediction less solemn.

The suggestions for reciting the breviary may be helpful to some, but it is too much to say, without further explanation (pg. 529) "there is also a secondary obligation to say it, as far as possible, at certain hours, an obligation which deserves to be emphasized more than it is." The obligation is to say the official prayer of the church well, and it is by no means certain that parish priests or seminarians can achieve this by greater fidelity to the solar distribution of the canonical hours. To speak simply of an obligation in this matter is to mislead and misinform.

Extremes?

A few of the suggestions made in *The Worship of the Church* could, I fear, again lead some to regard the liturgical movement as, in the words of the author, a fad for dilletantes. Thus the suggestion (pg. 214) that albs be worn by altar boys and Mass servers, and the remark that the surplice should reach at least to the knees could have this effect. One must understand that these are merely personal preferences of the author, and that even an abhorrence for such surplices is perfectly compatible with a genuine interest in and love of the liturgy.

It is to be hoped that subsequent editions will show some minor changes, and perhaps be written in a less polemical tone, but adverse criticism must not blind us to the many admirable features and the great value of this work. In it the author has made available the fruits of his deep study and vast learning. The chapters on the holy Sacrifice especially will be a boon to anyone who stands at the altar of God, or dreams of doing so. In *The Worship of the Church* the author has gathered a wealth of material and presented it in a stimulating and challenging manner. It is a book that merits attentive reading, and fills a long felt need.

The Challenge

More than 73,000 towns and places and 819 counties in the United States have no priest . . . So-called "Christianity" in about nine-tenths of rural America is a jumble of personal doctrine and moral compromise where a different code of salvation is preached from every pulpit . . . This disorder is making growing millions of Americans indifferent to religion.—**Glenmary's Challenge.**

The Pilgrimage of Grace

It might have changed history — *Piers Compton, Esq.*

THE London lawyer, who was riding through Lincolnshire on the way to his home further north, entered the town of Louth and was there forced to stop by a body of armed men.

He asked the name of their leader, and found he was a local shoemaker who had been given the nickname of "Captain Cobbler." But his followers were not the usual kind of dissatisfied trouble-makers.

It was the autumn of 1536, a time of religious upheaval—especially in England. Some months earlier King Henry VIII, spurred on by Thomas Cromwell (ex-m o n e y-lender and mercenary, and now viceregent of the king in ecclesiastical affairs), had decreed the dissolution of monasteries as part of his anti-Church policy. Only the smaller houses were seized first, but even so a vast amount of revenue, with a huge lump sum derived from their goods and chattels, passed into the king's hands.

The full implications of this move—how it was part of an ultimate break with the Church and a denial of Papal authority—were not yet apparent. But people were enraged as they saw the shrines they had reverenced, and the abbeys they had known as centers of charity, given over to the unprincipled agents who suppressed them. Hence the gathering at Louth.

Henry raged when he heard of the rising. What right had the commoners of "one of the most brute and beastly" counties in the realm (an allusion to the Lincolnshire fens) to dictate to a prince? An army was collected and marched to the area, but it was found too small to deal with the insurgents. So things stood at the time of Robert Aske's meeting with them.

We know next to nothing about the lawyer. He had entered Grays Inn Court as a student in 1527. Someone of his name had been connected, in the capacity of steward, with the Earl of Northumberland. But no portrait of him exists; no mention of his age, no detail of character, though he does appear to have been over-credulous, almost naive. We only know that he stood unflinchingly by the old faith and that he possessed the personal courage that inspires crowds.

By the time he reached his home at the village of Aughton in Yorkshire, his mind was made up. With the help of a friend, William Stapleton, he raised the people of his own and neighboring counties. The objects of his rising, which

Aske called the Pilgrimage of Grace, were the restoration of the old religion and the suppression of heresy. Monks and nuns in the district, who had been turned adrift, were restored to their abbeys and convents. Churchbells were rung backwards to give the alarm. Beacons blazed on hilltops throughout the north, calling priests, gentry, yeomen and peasants from Westmorland, Cumberland, and Durham.

By the middle of October some 30,000 had placed themselves under Aske's banner, on which were depicted the Five Wounds. Other emblems carried were a chalice and the Sacred Host (reminders of the Church they were pledged to defend), and a plough, since many came direct from the land.

Henry, now thoroughly alarmed, sent word to the Lincoln insurgents that if they surrendered their arms and went home peacefully their lives would be spared. Some accepted the royal word. Others, more realistic, fell in behind Aske, whose numbers soon reached 40,000.

York Surrenders

Led by priests bearing banners and crosses they marched to York, which opened its gates without a blow being struck. The next objective was Pontefract, where Lord Darcy held the castle for the king; but once assured as to their religious motives he joined the armed pilgrims, as the Archbishop of York had already done. Then south they went to Doncaster, and there they were confronted by the royal army under the Duke of Norfolk.

A conference was arranged. Both leaders were anxious to avoid bloodshed, and it was announced, as in the case of the Lincoln rebels, that Henry would pardon them once they had dispersed and gone home.

Aske was agreeable. But first, he told Norfolk, Henry must grant their demands. A petition was drawn up and sent to the king in London who, while pretending to frame a reply, turned the time to his advantage by gathering more men.

Every day that passed made it harder for Aske to keep his followers together. Nearly all had home ties. Many could not afford to stay under arms while their land was running to waste. A trickle of desertions began. Henry's agents made their way among the pilgrims, spreading reports that their leaders were bargaining with the king and were ready to leave the rank and file to the gallows.

Henry Stalls For Time

Still no answer arrived, and Robert Aske, his patience exhausted and aware of the growing peril in which he stood, threatened to end the

truce. It was still Henry's policy to play for time, and another meeting was held between the two sides at Doncaster.

At this the purposes of the Pilgrimage of Grace were made plain—the Pope must be restored to his former jurisdiction and again recognised as Supreme Head of the Church on earth; those religious who had been expelled must everywhere be restored to their houses and property; Princess Mary, daughter of Henry by his lawful wife Katharine of Aragon, must be accepted as heiress to the crown; certain of the king's ministers, and heretical bishops such as Cranmer, should be punished; heretical books were to be suppressed, and a general pardon granted to all who had followed the banner of the Five Wounds.

But still the king held out, and Aske issued a second call to arms. Despite the desertions he had suffered, it seems that his numbers were still more increased, and there came a day that might have changed the destiny of England . . .

The pilgrims moved up preparatory to crossing the River Don and attacking Norfolk, who wrote to the king admitting that the state of his army did not inspire confidence. Many of Aske's men were well mounted, and they were strong in bowmen.

But on the night before the attack a heavy rain caused the river to flood and rendered the ford impassable. The northerners might still have attacked the bridge and would, almost certainly, have forced it. But their prime object was not fighting. They had sworn to achieve a higher victory than any purely military success; and before any new move could be planned a general pardon for the insurgents arrived from Henry, with a promise to investigate the popular grievances.

A Letter From The King

But another two months passed by; everything followed the same pattern as before. Henry failed to redeem his promise, and beacons flaring over the north again called the faithful to arms. Some were for marching on London; but Aske (with perhaps too much of the prudence imparted by his legal training) urged them to be patient; and his counsel seemed justified when he received an invitation to confer with Henry in person. Besides containing the words, "Trusty and well-beloved, we greet you well," it thanked him for showing such restraint.

He went; was well received; he was given a token of pardon; he met the arch-villain of the time, Thomas Cromwell, whose words were as smooth as the king's. He left London and Windsor, returning north; and almost in his wake a series

of orders went out to the royal commanders whose garrisons had, in the main, been strengthened, whereas the once organized pilgrims had lost unity during their leader's absence.

The orders were for the enactment of martial law, with a special prompt from Henry that guilty ones should be punished at those places "where they had most offended." Gibbets were everywhere set up, and with the widespread drafting of troops wholesale arrests were made.

There were quick trials and hasty executions, some in batches. One of the Durham leaders went to the stake. Superiors of some of the religious houses were taken to London and put to death at Tyburn. Aske himself was dragged through the streets of York on a hurdle and hanged in chains on one of the towers. More than 200 victims suffered, including six abbots, 38 monks and 16 parish priests.

Thus Henry, the royal Tudor, honored his word, and so added another typical chapter to the way in which, it is often claimed, the English people won religious and ultimately political "freedom" under the Reformation.

There is one curious sidelight that adds a little to the otherwise shadowy background of the pilgrimage leader. It is known that his father, Sir Robert Aske, had three sons (one of them named Christopher), though Robert, junior, was the only one to figure in the movement.

A story is told that one of his brothers sat on the jury which condemned Robert. Could this have been Christopher—and did some local Catholic remember it, and carve it in the form of a permanent reproach? For on the tower of their village church at Aughton is a shield, and below it the inscription: "Christopher, the second son of Sir Robert Aske, knight, ought not to forget the year of Our Lord, 1536."

On Education

Are Marxists to start our children's careers with their environmental doctrines which exclude religion as superstition, patriotism as chauvinism, morals as comparative and ethics as a bourgeois notion? Is it fair to our children to permit Marxists at public expense to corrupt them early in life? The answer to that is the increase in juvenile delinquency during the past twenty years since the Marxists had such a strident influence upon education in our country.—**George E. Sokolsky.**

The Liturgy and Rubrics

Walter J. Schmitz, S.S., S.T.D.

WHAT indulgences, if any, are attached to the blessing given by a newly ordained priest?

In the Preces et Opera Pia we read that a newly ordained priest can give a plenary indulgence on the day of his first Holy Mass. The recipients must go to confession and pray for the intention of the Holy Father.

All who attend his first Holy Mass can gain an indulgence of seven years. Blood relatives within the third degree can gain a plenary indulgence if they assist at his first Mass, receive the sacraments of Penance and Holy Eucharist, and pray for the intention of the Holy Father.

Furthermore, those who kiss the palms of the newly ordained's hands on the day of his ordination and on the day of his first Holy Mass, can gain an indulgence of three hundred days on each of these days.

Protocol At Communion Time

At our parish church on Sunday the Sisters attend a parish Mass, since they do not have Mass in their convent chapel. At Communion time, is it more proper to distribute Holy Communion to the Sisters first, even though there be lay people to the right of the Sisters at the communion rail?

The directives all agree that the priest begins the distribution of Holy Communion at the epistle side of the sanctuary and makes no distinction of persons. We see no reason for giving Holy Communion to the Sisters first if they have not taken the first place at the Communion rail.

Refinishing Chalice

Recently, I was given the chalice of a deceased priest friend. It needed, besides regilding, a few minor repairs. Is it necessary for me to have the chalice consecrated again?

Some years ago the law was changed concerning the regilding of chalices. It is no longer necessary to have them consecrated after they have been replated or regilded. If the repairs were such that the chalice was not fit for its original purpose, then the chalice would necessarily be in need of a second consecration.

Choice Of Office And Mass

I have a great devotion to Saints Thomas More and John Fisher. I have procured the breviary inserts and assume it is all right to read their office on their feastday. May I sing a private votive Mass in

their honor on their feastday or any other time?

Some of the authors tell us that it is permitted to choose our own office three or four times a year, provided that the preferred office is of approximately the same length. It is not permitted to choose a simple office over against a major double or a double simpliciter.

As for the votive Mass to be sung on a particular feast we must observe the following rules: "A private votive Mass, *when sung,* is permitted on any days except on: a) a feast of double rite; b) Sunday; c) a privileged feria; d) a privileged vigil; e) Within a privileged octave; f) All Souls' Day."

Monstrance Veil

Please indicate for me the rule about keeping the monstrance veiled or not veiled at the time of Benediction of the Blessed Sacrament.

The Sacred Congregation of Rites (No. 4268, vii) states that the monstrance should be draped with a white veil while on the altar before and after exposition of the Blessed Sacrament. Dom Roulin recommends that the "monstrance veil, in length nearly twice the height of the monstrance, and of silky material, will fall in most graceful folds; it is a great mistake to spoil it with lining. The veil, then, must have no lining, and above all, no decoration."

Place Of Exposition

I have just been assigned to a new parish and for simple Benediction of the Blessed Sacrament, the monstrance is placed on a metal stand. What is the correct procedure for exposition of the Blessed Sacrament?

We quote from Monsignor Collins concerning our inquirer's problem: "There seems to be no liturgical warrant for the use of the so-called 'thabor'—an elaborately ornamented stand, like a flat missal stand, on which the monstrance containing the Blessed Sacrament is placed.

"1) For Simple Benediction.—The monstrance should be placed, for simple Benediction, on the table of the altar in front of the tabernacle. There seems to be no justification for the use of the thabor at Benediction. Its use is furthermore very inconvenient.

"2) For Exposition. — For Exposition of the Blessed Sacrament, the monstrance should be placed on the exposition throne, as stated above. However, if the altar is covered with a canopy, there seems to be no strict obligation to use the throne for Exposition of the Blessed Sacrament. Hence, the use of the thabor set on the table of the altar, or the sliding thabor placed above the

floor of the tabernacle, might find some justification. Certainly the thabor placed on the table of the altar will be very inconvenient and impractical." (*The Church Edifice and Its Appointments*)

Form Of The Tabernacle

Recently I submitted plans for our new church and was told to make further inquiry about tabernacle requirements. My architect was criticized for the shape of the tabernacle. Are there any specific regulations about this?

The tabernacle may have any form—square, round, hexagonal, poylgonal or any other form to suit the design of the altar. However, the Sacred Congregation of Rites has issued defnite regulations about the tabernacle and they must be kept in mind when selecting a new tabernacle:

a) the tabernacle must be completely covered on all sides by a veil;

b) the top of the tabernacle is not a receptacle for relics, flowers, etc.

c) the top of the tabernacle should not serve as a support for a permanent canopy during Exposition of the Blessed Sacrament.

Choir Singers In Sanctuary

What are the regulations about having choir members (singers) occupy places in the sanctuary for various services? Is there any specified dress for them to wear?

Father O'Connell (*The Celebration of Mass*) remarks the following on this point: "Laymen (non-Catholics may not be admitted into the choir) and boys may form (with or without the clergy) the special choir, which will be needed where the more difficult parts of the Mass are fully sung. Dressed in cassock and surplice, they may even be admitted to the sanctuary (if they sing in a special tribune in the church, they are to be hidden behind gratings, if the tribune is too much exposed to the public gaze) during the liturgical Offices. The purpose of the special choir is not to replace the congregation, but *to aid and encourage in every possible way the general singing* and to replace the clergy and people for the more difficult pieces, which the general body could not sing properly."

In some of our parishes excellent vested choirs have been developed, but with this group as with any choir, proper direction is necessary and great care must be exercised to avoid anything of the theatrical that loses complete thought of the sacred liturgy.

Votive Mass Difficulty

When one says a votive Mass on an ordinary ferial, must the feria be commemorated? Some of the priests asked about this

answer yes and others answer no.

The ordo for November 5, feria tertia, was a "de ea." If one chose to offer a votive Mass on that day, he would say the oration, secret and post-communion of the votive Mass and commemorate the previous Sunday, the XXI after Pentecost, at the collect, secret and postcommunion. All other temporal commemorations have been eliminated.

Silver Jubilee Mass

Is it proper and required to have an archpriest assist at the Silver Jubilee Mass of a priest?

It is not only not proper but forbidden to have an archpriest at the Silver Jubilee Mass of a priest.

The Heart Of A Martyr

Blessed William Ward, O.F.M., a victim of the Puritan persecution under King Charles I, was born in Westmorland of a good family and was converted to the faith while traveling in Europe. After being educated at Douai, he was ordained in 1608 and sent on the English Mission where he labored for thirty-three years, twenty of them spent in prison. He was three years in a dark, underground dungeon. Finally condemned for his priesthood, he was hanged, drawn, and quartered at Tyburn on July 26, 1641. Bowden recounts the following concerning Father William's execution:

"Behold the heart of a traitor!, cried the hangman, with the martyr's heart still palpitating in his hand, and threw it into the fire. Eager to obtain a relic, Count Egmont, a pious Catholic then in England, sent his servant with his handkerchief to dip it into the martyr's blood. Others, however, had been before him and not a drop remained. Searching in the ashes, the servant found a heap of flesh singed with the fiery coals, and hastily wrapped the whole mass in his handkerchief. An attempt being now made to seize him, he fled across Hyde Park; but, as his pursuers gained, he pretended to stumble and hid his treasure in a bush as he fell. Taken before the magistrates, he was released through the Count's interest.

"The next day he returned and found his treasure, which proved to be the martyr's heart. As with St. Lawrence, the divine fire within was stronger than the outward earthly flame. The hot coals adhering to the flesh had not burned the handkerchief, and the heart itself remained fifteen days incorrupt, when the Count had it embalmed and took it to Paris with the relics of fourteen other martyrs whose executions he had witnessed, and on July 26, 1650, he signed and sealed the formal deed of authenication now in the archives of Lille."

The Code of Canon Law

V. Rev. Paul R. Coyle, J.C.D.

IS it possible that parties who plan to use the rhythm method exclusively in marriage might thereby render the marriage null and void?

When Gregory IX stated that the condition, "provided that you prevent the procreation of offspring," was contrary to the essence of marriage, he gave no indication that he referred only to the preventing of the conception of offspring by shameful means. If the contracting parties intend to prevent the conception of offspring by having recourse to the so-called "rhythm" practice and intend, by a positive act of will, to exclude the marriage right itself during the fertile periods of the woman, it is logical to conclude that the marriage is invalid. Such is the opinion of an increasing number of contemporary theologians and canonists. Noldin-Schmitt say, for example:

> Qui contrahunt sub condicione *nonnisi diebus infecunditatis* congrediendi, invalide contrahunt, si excludere volunt ipsum ius continuum in corpus coniugis, similiter ac si solum pro aliquot annis tradere vellent ius in corpus. Si autem volunt continuum ius tradere et mere non uti quibusdam temporibus, valide contrahunt.

In actual practice, however, it is difficult to establish whether the parties who entered the marriage contract with an agreement to prevent the conception by adopting the "rhythm" practice intended to exclude the marriage right itself during the fertile days, or merely the use of the right. It is difficult to conceive that they would consider themselves as having the marriage right only during the sterile periods of the woman. As Mahoney says: " . . . it would be extremely odd for any normal person to regard himself as properly married only for eleven days or so in each month!" It seems that the presumption in favor of the validity of the marriage would be stronger in the case of a "rhythm" agreement than in the case of an agreement to prevent the conception of offspring by abusing the marriage right. To cite Wanenmacher:

> Catholic couples who thus agree beforehand to engage in coition only during the sterile period, whether they agree because of reasons that are grave and allowable, or from reasons that are frivolous and hence culpable, do so, generally, because they want their marriage to be nevertheless sacred and free from the unnatural irregularities of modern contraceptive practices. Hence, when

they have reduced their intent to bilateral pact, it is much easier to overcome the presumption against validity than it is when there has been a pact against the natural use of marriage, or against the exclusive use of one spouse, or against indissolubility by divorce.

As a means of determining whether the parties of such an agreement actually intended to exclude the marriage right itself during the fertile periods, it may be well to ask them if they meant that neither of them had a right to break the agreement and request the payment of the marriage debt during the fertile periods, or if they meant that neither of them had the strict right to conjugal union during the fertile days. If they meant that the very right to conjugal union was excluded during the fertile periods of the woman, the marriage is invalid. Likewise, it would be prudent to ask them if they thought that after the marriage they could change their mind in this matter and therefore engage lawfully in conjugal relations during the sterile periods, or whether they thought that the children born of their relations during the fertile periods were born of lawful wedlock. (Griese, "The Marriage Contract and the Procreation of Offspring," p. 65.)

I was always under the impression that when a new parish was established, it should receive some financial aid from the mother church. Is this not so?

If necessary, the mother church may be assessed to make up the endowment necessary for the support of the filial church, but not if it is otherwise possible to obtain suitable independent support for the new territory by means of a new extrinsic endowment or probably from any of the other sources of income listed in canon 1410, or from the common property of canon 1500 which has not been destined by the donor for some other purpose. There has been no fundamental departure from the former discipline. No type of property belonging to the mother church is exempt from the levy. Consequently, any of the property, payments, offerings, or even stole fees within the qualifications indicated in canon 1410, as well as revenues from unspecified donations and bequests or from any other source are assessable.

The bishop, however, must carefully provide that the material resources of older churches shall not be put in jeopardy when new ones are created. Therefore, the mother church must not be assessed so heavily that a sufficient income no longer remains for its own maintenance. The law does not of itself give to the filial parish any right over the

goods of the mother parish. It merely authorizes and orders the bishop, whenever it is necessary, to take part of these goods as an endowment for the filial church, if that can be accomplished without serious harm to the mother church.

The authorization given to alienate part of the property of a mother church for the support of its filial church is to be interpreted strictly, because alienation of the goods of a benefice is a legally odious matter. The relationship between mother church and filial church is sometimes incorrectly spoken of when that existing between major and minor churches in a given locality are of greater or less dignity by reason of antiquity or in view of special privileges.

The use of the terms "mother" and "filial" to signify the relationship of a parish church to a succursal chapel, whose chaplain cares for the people of a certain section of the parish, is also incorrect, because the chapel with its territory has not been erected into a moral person, but remains part of the large parish, whereas the filial church must be entirely independent in the exercise of the care of souls.

The relationship to which canon 1427, § 3, refers is one of origin. It arises when one or more new parishes or permanent vicarages are formed from the people and the territory of the original parish. The assessment for the filial church cannot be laid on the mother church after the decree of erection has already been issued, because the filial church must be *newly* erected to qualify for relief. In fact, the parish which is erected by division from the territory of another is not filial at all unless it receives at least part of its endowment from the original parish No permission is granted to assess the goods of a parish for the support of any other which is not filial to it by origin, nor was this permission granted under the old law. (Connolly, "Canonical Erection of Parishes," p. 86.)

Would you please explain the methods of recourse available in order to obtain absolution from Church penalties?

Recourse may be made in person or by letter, either by the penitent or by the confessor when the penitent is unable to do so. Regarding personal approach to the competent superior of the dispensation and mandates, there is no difficulty. However, certain points must be discussed in reference to recourse by letter.

The letter of recourse should be complete, stating all circumstances exactly and thoroughly. A fictitious name should be used to designate the penitent; and the letter should contain the following elements: the title of the superior; the fictitious name of the penitent; the nature of the vindicative penal-

ty or penalties which have been suspended, and the delict or delicts by which the penalty was incurred, with all and any necessary circumstances establishing the fact that the case was an occult one; mention of the fact that the penitent, properly disposed, was granted a suspension of the observance according to canon 2290, § 1, and that he is petitioning now for a dispensation and is prepared to accept the will of the superior in regard to such dispensation and to accept and fulfill the mandates of the superior; indication of any unusual circumstances which might hinder the penitent from performing in their entirety the mandates ordinarily prescribed in the case in question; the date; the real name and address of the confessor to whom the mandates are to be sent.

It should be noted that the recourse is primarily a recourse for the mandates of the superior, and only secondarily a recourse for the dispensation from the penalty itself, and if the superior wishes to dispense from the vindicative penalty, he will state that fact in the mandates. However, if circumstances are such that they seem to form a definite cause for the dispensation from the penalty, these circumstances should be mentioned to the superior and a petition for the dispensation should be included in the letter. The superior may grant the dispensation or may simply give his mandates for the suspension of the penalty.

A letter of recourse to a local or religious ordinary, or to any competent superior below the Holy See, may be written in the vernacular or in Latin; that to the Sacred Penitentiary may be written in any language, but Latin is preferable.

Since all concessions granted by the Sacred Penitentiary are gratuitous, no offering or fee should be sent with the letter of recourse to the Sacred Penitentiary. However, as Moriarty notes, the sending of a small sum to cover the cost of return is not prohibited.

The letter should be sealed and sent directly to the Sacred Penitentiary or to the proper superior. But if the recourse is to be made to the Sacred Penitentiary, the confessor should never send the details of the case to a procurator or agent so that he may prepare the case better for presentation to the Sacred Penitentiary, even though the name of the penitent is fictitious. If an agent is to be used, the letter of recourse sent to him to be presented to the proper superior or the Sacred Penitentiary must be enclosed in another envelope, which he is strictly forbidden to open, not so much because there is danger of revealing the identity of the penitent, but rather because matters of conscience or anything pertaining to sacramen-

tal confession are not to be revealed. (Christ, "Dispensation from Vindicative Penalties," p. 214.)

Is it necessary that funerals of priests be conducted from their own parish churches?

Before the promulgation of the Code the funerals of the canons of the cathedral and collegiate churches were to be held at their proper parish church, and were to be conducted by their proper pastor, unless they had chosen a particular church for their funeral, or unless the chapter possessed a distinct place for the burial of their deceased members in their church. However, in many cities there was a strongly entrenched custom to the effect that the cathedral and collegiate chapters conducted the exequies of their own deceased members in their own churches.

A priest who had a residential benefice in a certain church but lived in a parish distinct from the parish of his benefice was to be buried not in the parish of his benefice but in the parish of his domicile. If the church of the benefice had a particular place for the burial of the beneficiaries, the funeral was to be held in the church of the benefice. The common law did not contain any regulations regarding the persons who conducted the funerals of pastors. Their funerals were sometimes reserved by particular law to the vicars forane. The funerals of the vicars forane were occasionally reserved to the neighboring vicar forane or to another priest delegated by the bishop.

It was noted above that the Code now indicates that the funeral church of all residential beneficiaries is the church of their benefice; that the funeral church of deceased canons of chapters of cathedral and of collegiate churches is the proper cathedral or collegiate church respectively. Consequently, the rector of the cathedral or of the collegiate church has the right to conduct the exequies over the body of a deceased member of the chapter. However, the proper pastor of the deceased retains the right to receive the body and to conduct it to the funeral church. The rector of the church of the benefice conducts the exequies of other residential beneficiaries.

Although the Code does not expressly refer to the minister who performs the exequies at the funeral of a pastor it does name his own parish church as the funeral church for the deceased pastor. Moreover, in canon 472, 2°, it seems at least to point to the priest who is to conduct his exequies. It rules that before the administrator of a vacant parish is appointed, unless the other provision has been made; that, if there are several assistants in the parish, the first assistant is to take

charge; that if there are no assistants, the nearest pastor takes charge; that, moreover, the ordinary in the diocesan synod, or outside the synod, shall determine beforehand which parish is to be considered nearest. Whichever priest has charge of the vacant parish according to this law appears also to have the right to conduct all the funerals that take place in the parish, the funeral of the deceased pastor included.

Vidal stated that the clergy of his parochial church conduct the deceased pastor's funeral. However, he likewise indicated that in instances in which the deceased pastor was the only priest in the parish, his funeral is sometimes reserved by the particular law to the vicar forane.

It seems to the writer that the minister at the funeral of the deceased pastor is very frequently determined according to the practice in vogue in each diocese. In the United States customs regarding the selection of the priest to conduct the funeral of their deceased colleague vary considerably. In some dioceses the vicars forane are chosen or at least empowered to select the priests who will conduct all the ceremonies at the funeral of a pastor. In other dioceses the friends of the deceased are selected. Occasionally the priests are named by the pastor before his death. Perhaps more often the ministers at the rites are appointed by the bishop. Not infrequently the bishop of the diocese either celebrates the Requiem Mass or at least performs the Absolution over the deceased pastor.

The funerals of priests who do not possess residential benefices are to be conducted according to the norms regulating the funerals of the faithful. If they do not select a funeral church, their proper pastor receives the body, escorts it to the parish church, and conducts the exequies. If they select for their funeral a church other than their proper parish church, their proper pastor receives the body and escorts it to the church selected. If the church selected is exempt from the jurisdiction of the pastor, the rector of the church celebrates the exequies. If the church selected is not exempt from the jurisdiction of a pastor, this pastor conducts the exequies. (Hale, "The Pastor of Burial," p. 179.)

✦ ✦ ✦

Something To Ponder

"To think my worst enemies my best friends, for the brethren of Joseph could never have done him so much good with their love and favor as they did him with their malice and hatred."—**St. Thomas More**

BOOK REVIEWS

An Introduction to the Apocrypha

by Bruce M. Metzger

Oxford University Press, New York, 1957, pp. 274, $4.00

THE Standard Bible Committee, which a few years ago gave us the Revised American Standard Version of the Bible, following current Protestant usage has just completed a new version of the Apocrypha. Bruce M. Metzger, a member of that Committee, now, almost simultaneously, offers this "concise yet comprehensive" introduction to that body of biblical literature. Metzger is professor of New Testament language and literature at Princeton Theological Seminary. It is evident from both of these distinctions that he is fully qualified for the task he assumed. The approach to the subject is non-technical; it is also popular in the sense that its purpose is clearly to introduce to the general Protestant Bible-reading public these books which no longer find place in their Bible.

The need of such an introduction is well illustrated by the fact that the Committee actually excluded these books from its version of the Old Testament. Metzger gives

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an account of the historical process which led to this exclusion. The result must be that Protestants generally will not look upon them as Scripture, and hence are largely unfamiliar with them. To meet this need the author of the present introduction provides an account of each of the books together with a brief analysis of its contents; and he adds chapters on the position of these books in the New Testament, their place in the history of the Christian Church, and the influence they have had on literature, art, and music. The treatment is brief, yet sufficient for the objective the author has set himself. It is clear and conducive to a better appreciation of the books. It is factual and reverent.

The Catholic reader could profit much from the material that is here gathered by the author, though if he is familiar at all with the Old Testament he is already acquainted with the majority of the books dealt with. They are the books we designate as "deutercanonical," i.e., the books of later composition which were at various times and by some ecclesiastical writers questioned as part of Sacred Scripture. They were, however, even from the beginning, recognized as inspired documents by the universal Church. Included in the list will also be found the *Prayer of Manasseh and First* and *Second Esdras.* These last three were not admitted to the canon by the Church, but were preserved because of their religious spirit, and lest they be lost. They are still to be found at the end of the New Testament in most editions of the Latin Vulgate (cf. Hetzenauer, Grammatica, etc.). They were printed in the original Douay Old Testament, but were dropped by Challoner, and they have not appeared in our Catholic editions of the Bible since. Metzger calls attention to this difference in our terminology. He personally assumes the common Protestant attitude, one that retains a certain respect for these book, but which does not regard them as part of Sacred Scripture. We, on the other hand, estimate them as equal to all the other books of the Old

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The difference between these evaluations of the "Apocrypha" is vast. Metzger observes: "The Hebrew canon had been determined by long and approved usage of the books, and the Assembly of Jamnia merely ratified what the most spiritually sensitive souls in Judaism had been accustomed to regard as holy Scripture" (p.8). For us of the Christian dispensation, the matter is by no means as simple as that. In fact the Assembly of Jamnia had an entirely different criterion. But for us their canonization of the Scriptures is subordinate. For us the question is: What did the Christian Church from its inception determine to be the Scriptures? There are implied in this question two aspects. First: What is the criterion of inspiration in the new dispensation? Second: What books were admitted to the Christian canon? On either of these points, both of which are essential to an introduction to the "Apocrypha," Metzger will be less reliable than he is in more positive data.

External Authority Needed

Unless we have some authority, external to the books of Scripture, which can speak with divine force, there remains no adequate criterion for deciding which books are inspired of God. This principle, in fact, is invoked by those who exclude the Apocrypha (our deuterocanonical books), for it is ultimately the authority of Luther or of Karlstadt that is recognized.

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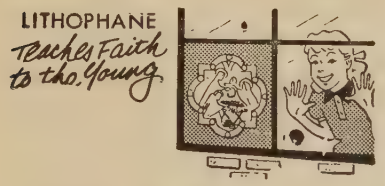
If it is true, as Metzger claims, that "there can be no human authority outside of and higher than the canonical books themselves which could confer on them the essential quality of being the Word of God" (p.9f), then there might be good reason for retaining the Apocrypha which were respected and read because of their religious spirit and content.

Further, there are two directions from which the exclusion of these books from the canon must remain unsatisfactory. It is true that the canon became dogmatic only with the Council of Trent. But the decree of this Council was based on that of Constantinople, and the much earlier decree of Carthage. And surrounding these decrees is an abundance of evidence that they express merely the mind of the universal Church. The other reason is the motive for their exclusion. Often enough the Assembly of Jamnia (first century A.D.) is cited. This group formed a canon excluding the Apocrypha, and that list was adopted by Protestants after the Reformation. But, first of all, the rabbis at Jamnia represented but one sect of Judaism, and their criterion was chronology, not content. Even so, their decree did not prevent the use of these books among the Jews, nor did it prevent the objections raised by some to an occasional book in their canon. Finally, of course, there is always the



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suspicion that Luther's doctrinal preoccupations, and Karlstadt's opposition to the Church, had much to do with the recognition of the canon of Jamnia.

We are, therefore, widely sundered in our evaluation of these books. For the Catholic they represent the voice of God; those who class them with the apocryphal books hear only the man, albeit a pious man. But if we prescind from this variance, there is much in Metzger's introduction, particularly to the individual books, which may be found helpful. It will serve as an illustration of the best thought outside the Church concerning these books. The effort will have proved its worth if, together with the new American Standard Version, it revives interest in these almost forgotten documents, and with that interest restores the many blessings they can bring the devout reader.—William L. Newton, S.S.D., Elyria, Ohio.

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by Helen Walker Homan

Prentice-Hall, New York, 1957
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The author is a remarkable person. A career journalist, she was working on the *New Republic* when Michael Williams hired her to help him get out the *Commonweal*. Although she is no longer with that publication, she is intensely active in the world of writing, having contributed to the Catholic World, Columbia, The Saturday Review, and many other periodicals. Among her books are *By Post to the Apostles* and *Letters to the Martyrs*.

For a time, Mrs. Homan served as secretary of the Catholic Press Association; and this past June, she was awarded an honorary doctorate by St. Bonaventure College.

It took her three years of unremitting work to write *Knights of Christ*, and she tells us that she had the full cooperation of all the societies she describes. Her style is most interesting. *Knights* is never dull. It is printed in clear type on heavy paper with a beautiful binding, and it should be acquired by colleges, seminaries, and libraries of every sort.—R.G.

Theology for Beginners

by F. J. Sheed

Sheed and Ward, New York, 1957, 241 pp., $3.00

THE title of Frank Sheed's latest book is quite accurate. He writes for beginners, and he writes "theology," an ordered intellectual penetration of the data of Revelation. Thirty-six years of

street-preaching have given him a unique preparation; his S.T.D. *honoris causa* received in 1957 from the Catholic University of Lille assures us that he is not one of the "lay theologians" excoriated in the Papal allocution of May 31, 1954. This degree was authorized by the Sacred Congregation of Seminaries and Universities in Rome.

This book consists mainly of short articles written during the past two years for Catholic newspapers; its sixty-six sections deal with most of the great aspects of

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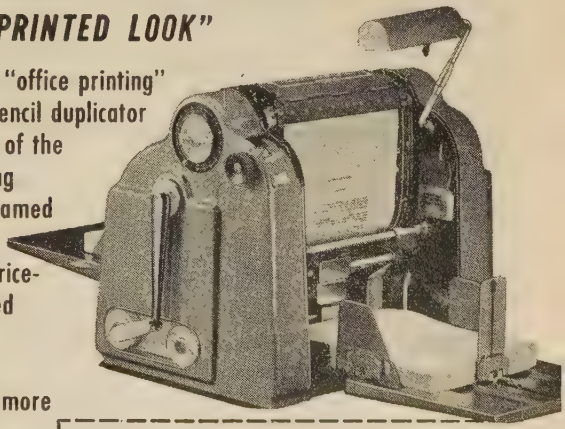

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our religion. For the weekly preacher, it would afford excellent ideas and examples, enabling him to eschew the exotic language of the seminary classroom — language fine, perhaps, and necessary, perhaps, in the hallowed halls, but both unintelligible and impactless for our Sunday congregations.

A few examples may suffice. Of Beatific Vision, ". . . (the soul) is not merged in God, like a drop lost in the bucket of the Infinite. The Infinite, one need hardly say at this stage, is not a bucket; . . ." (page 221). Of Hell, "It is as though the moon, in love with its own light, rejected the sun" (page 99). Of the Assumption, "In the dogma, the word *assumption* has no relation to its ordinary English meaning of something one assumes because one cannot prove it" (page 167). Such insights into the manner of presenting dogma in 1958 have their value for us priests and preachers, for all of us are interested in kerygmatic theology — the effective and adapted communication of Sacred Doctrine to our present people.

For Catholic study-groups, too, this book would make a fine point of departure. Adult-level reflection on the Faith is something we all want to encourage; adults will find much to challenge them here, and much to give them joy, for Dr. Sheed sets out to meet a twofold need, ". . . the need of our own souls for the food and light and love of God that the great dogmas bring with them; and the need of men all about us, a need which can be met only if we meet it" (page 7). This zea-

lous layman has met that need head-on, and his given us priests the means of seeing that our people meet it, too. Recommended as a Godsend, for priests in search of such Godsends. — David J. Bowman, S.J., West Baden College, West Baden Springs, Indiana.

Currente Calamo

Continued from page 18

school was demolished during the last storm; all the windows in the church are out; the priests are having splash parties in the basement — the water is six feet high; domestic help left so the Watsons have taken over; creeping bent disappeared and beautiful dandelions appeared in place of the grass (I like yellow better than green, don't you?); your TV and most of your valuables have been taken from your suite; Henry got a divorce from Mrs. McE and ran off with Eunice. As I say — don't worry; everything is going very smoothly."

Correspondence

Hilda Graef And The Little Flower

THE article that appeared in your November issue, entitled "Debunking the Little Flower," was almost as disappointing as the book it was supposed to criticize. Miss

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Graef's accusations regarding Mother Agnes' editing of "The Story of a Soul" are simply intolerable. The following rude statements made by Miss Graef could leave false and even dangerous impressions on American readers who have not been able to follow closely the story behind the manuscripts of St. Therese:

1. "Pauline's blue pencil came down heavily on such unsuitable thoughts that did not at all correspond to her idea of what a saint ought to be like." (p. 872)

2 "That her saintly sister should have suffered from extreme distractions as badly as an ordinary Catholic was too much for the very conventional Pauline." (ibid.)

3. "Certainly the good-natured, if slightly irritated, amusement with which Teresa described the sisters did not correspond to Pauline's idea of a dying saint, so it had to come out to the detriment of Teresa's humanity and humor."

The first thing we might point out is that St. Therese's doctrine of "the little way" does not change upon studying the newly edited manuscripts. Father Philipon, O. P. (competent in the field) wrote: " . . . the critical studies enter upon a new phase, and the Church will continue to illuminate souls thanks to the Theresian message which in itself does not change: it was already authentically known." (Osserv. Rom., June 29, 1956).

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Father Philippe de la Trinite, O.C.D. (theologian and qualifier for the Holy Office) also writes, " . . . the doctrine is exactly the same. We do not see any new doctrinal adjunct in the photocopy text." (Eph. Carm., 1956, Fasc. 2, p. 534)

We might also consider that from a purely juridical point of view the text that enjoys complete authenticity, that of an original, is not the photocopy. Why? Because, in spite of the fact of its autograph character, it was not the text that St. Therese wished to be published. She knew well that so much importance was placed on literary conventions and perfection of style at that time, that it would have been impossible to publish the manuscripts as she wrote them. This first draft of "The Story of a Soul" would only have brought ridicule upon the young unknown religious and her intentions.

The only original text of a pastoral letter or encyclical is not the autograph draft, it is the published text. One would not dispute over the noticeable differences between the published text and the manuscript pages first traced out by the author. It is the same for "The Story of a Soul." We can be absolutely certain that St. Therese of the Child Jesus wanted and approved in advance the classical edition of this text. She told Mother Agnes to prepare it for publication, to cross out, make additions, and put in order the manuscript as she, Mother Agnes, might see fit.

No one can deny that the form

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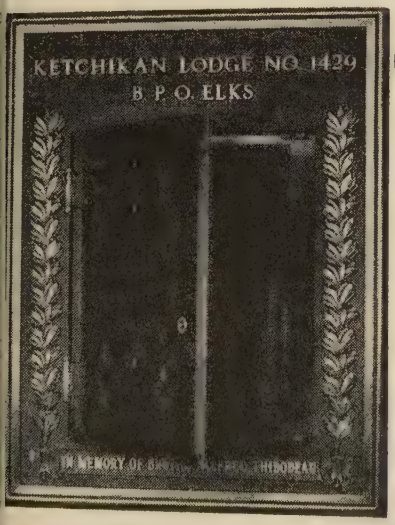
is different in that the temperament of Mother Agnes is not that of St. Therese or that the editor of "The Story of a Soul" was very generous in the domain of corrections. But we might also consider that, even with these many careful modifications adapted to the mentality of the time, Mother Agnes was criticized for not having used the "blue pencil" enough.

Saint Therese desired to teach her "little way" to souls who loved the good God, prescinding from their individual temperaments.

Temperament is not essential in sanctity nor in the "little way." She did not write for the intellectuals but she wrote for "little souls" who desired one day to love Jesus as He loved them. To teach this "little way" to these souls was also the intent of Mother Agnes in editing "The Story of a Soul."

Why then should Mother Agnes have tried to present a "human," "witty," and "sarcastic" saint so that today's intellectuals in England or elsewhere might not be estranged from her, since they believe that human-ness, wit, and sarcasm are such essential and attractive points in sanctity?

The saintly Mother Agnes deserves our praise for her lifelong labors in spreading the message of the "little way." Her efforts couldn't have been as unhappy as Miss Graef implies, for "The Story of a Soul" was translated into 38 languages. The copies sold of the



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Advice On Windy Pastor

I have just finished reading this month's issue of THE PRIEST. In the correspondence column I read the wonderful letter from Patientissimus. Could you print my comments as some help to this priest?

Patientissime:

I arrived in this parish with the same problems that you have. Maybe one or two suggestions will help you as they have helped me. My pastor expected me to sit with him after every meal and after hearing the same stories over and over again, I felt I was losing my sanity but I solved the situation quite well — at least for myself.

After Mass in the morning say some breviary and daily prayers *in the church*. You find then that you will be able to eat breakfast and start on your work in the parish. The other two meals I have found are not boring at all if you will arrange some office calls as converts and marriage cases. If these people ring the bell right after the meal, what can the pastor do but let you go? These will help you I am sure and at the same time you will be doing the work of the Lord and certainly will be more charitable. Good luck! Patient also

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Correspondence

Defends National Parishes

IN the October issue of THE PRIEST (p. 800) there is a question and an answer both notable for the at least apparent ignorance of the pertinent Apostolic Constitution.

The pastor who "thought that something has been decreed from Rome about suppressing National Parishes as much and as soon as possible" has not read the article "The Apostolic Constitution Exsul Familia" by Giuseppe Ferretto in the *American Ecclesiastical Review,* February, March, 1954, where he would have read: "Art. 32 of the Constitution praises these national parishes and at least indirectly recommends them to the Ordinaries. . . To sum this matter up, one can say that the intention of the Legislator is that, where migration has become stable, the Most Excellent Ordinaries are to provide for adequate assistance to the faithful who are descendants of immigrants through the establishment of 'national parishes'; but where this condition of stability has not been reached, provision is to be made, in urgent cases, by the establishment of 'Missions with care of souls.' "

But what is more striking is that Msgr. Paul R. Coyle, J.C.D., in his answer, comments on Canon 216, refers to Ciesluk's "National Parishes in the United States," but does not even mention the new legislation of the Exsul Familia (AAS, XLIV, 649-704). True, there is — to my knowledge — no English translation available of this Magna Char-

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Correspondence

ta of pastoral theology for emigrants!

Sincerely yours in Christ,
Valerius J. Jasinski

SS. Cyril & Methodius Seminary
Orchard Lake, Michigan

More On Limbo

THE basic problem in dealing with limbo, is not so much whether the person will be happy — we know that — but whether he will be able to see and to converse with his parents, relatives, and friends. The parents who have lost a stillborn child ask: Will I see my son again? Will we be together?

The answer may safely be given as "yes." If we distinguish between the place of heaven and the state of being in heaven; and the place of limbo together with the state of being in limbo, we find a rather simple answer. The state of limbo falls short of the Beatific Vision; the state of heaven includes the Beatific Vision. But there is no intrinsic reason why the two places cannot coincide. A soul could be in the place of heaven and the state of limbo, because the Beatific Vision in no way depends upon place as such; rather it depends upon state-of-being.

Thus parents may presumably talk with, joke with, and hug their stillborn children in the place of heaven. This theory was considered tenable in Theology Digest last year; I cannot find that issue.

Yours in Christ,
James Carroll

Ridgefield
New Jersey

Pardon us, for "name dropping"

but we are proud of the three authors who have agreed to act as Guest Editors for MY DAILY VISITOR in February, March and April. Bishop Leo A. Pursley, the President of Our Sunday Visitor, Inc., will write the daily reflections for February. Bishop Fulton Sheen will write for us in March and the award-winning OSV columnist and Editor of the Hartford Transcript, Monsignor John Kennedy, will write for our April issue.

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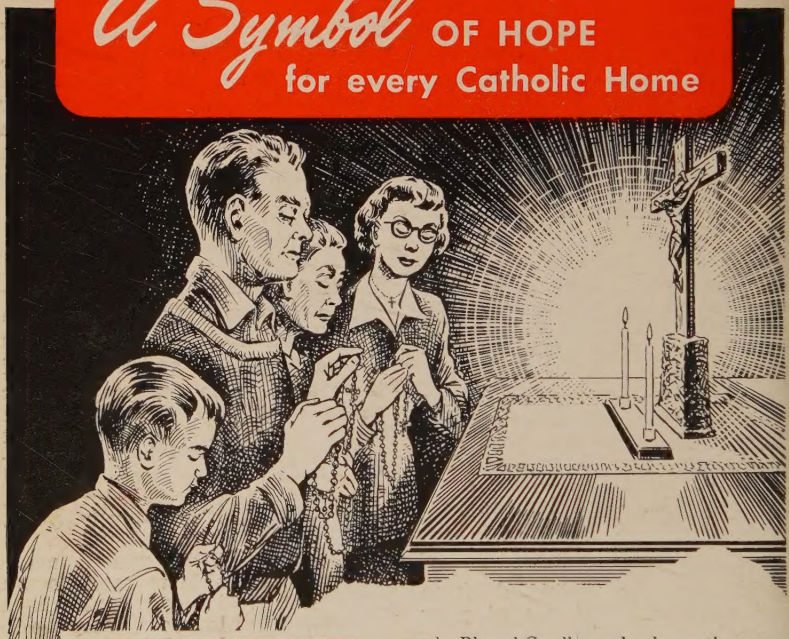

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